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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., April 25, 1929

NEW SERIES
VOLUME XXXI. No. 17

WHAT THE PASTORS ARE SAYING

"I shall go any time, anywhere within reason, at my own expense for the work." These words are from Reverend Z. T. Sullivan, Pascagoula, whose Church will reach its goal by April 30th.

"I am preaching the Cause to my own people and seeking to raise our proportionate amount on this year's collections by April 30th, and then I am going to all the pastors in our Association and seeing them personally, talking the situation over with them and trying to get them committed to the program and presenting the appeal to their churches during the month of April. J. M. Walker, Aberdeen."

"We hope to go over the top by the last of the month. Homer H. Webb, Liberty."

"I think I am safe in saying that the churches of Pontotoc County will do more for the Cooperative Program this year than you have asked of them. Some churches will give 100% more for missions this year than they did last year. One pastorless church sent for me to come and speak on missions and take a collection. Members of another church said, 'We want you to emphasize missions'. At Ecru last Sunday where Brother H. G. West is Pastor, a new member of the Church asked a Deacon at the close of the service to explain the Cooperative Program and their method of supporting it. The Deacon, Brother V. E. Tucker, did so and the man said, 'Here is a check for \$60.00; \$50.00 for the program and \$10.00 for local expenses'. This County is supporting Miss Pearl Caldwell on a mission field. John F. Measells, Pontotoc."

"Montrose has about raised their one-third of the benevolence funds for this year and our treasurer here reported last night that we practically had it. W. O. Carter, Bay Springs."

"As to Columbia's meeting her one-third apportionment before the meeting of the Southern Baptist Convention, you may count upon us. We have not, as you know, missed sending one-twelfth of our apportionment for the year a single month during the year. We mean to have every cent in hand, one-third, before May 1st, and three-thirds before the State Convention year shall close. H. W. Ellis, Columbia."

"I feel sure you can count on our Church (Progress) for our quota of program to be raised by May 1st. We have a new Church, organized December 23rd of last year, but our people are willing to make a sacrifice to do our part. E. B. Shivers, New Orleans, Louisiana."

"I think Oral Church will do her part by the 30th. T. D. Cox, Hattiesburg."

"It affords me great pleasure to say that our Church Treasurer advised me this morning that he had forwarded you a check for our pladge for the entire second quarter, bringing our payment up to July the 1st; also you can depend on Piave to pay their pledge up to at least April 30th, in due time. J. H. Cothorn, Richton."

"You can depend upon our Church to reach the one-third by April the thirtieth. C. C. Weaver, Hernando."

"Our Church, Philadelphia, has raised its quota for the whole year. J. L. Williams, Daleville."

—R. B. Gunter,

Corresponding Secretary.

SOME PRE-CONVENTION WORDS

By Geo. W. Truett

The hour rapidly approaches for the annual meeting of the Southern Baptist Convention in Memphis. This year, as last year, the Convention meets in the nobly hospitable State of Tennessee. May its sessions bring good, and good only, and large good, to the people of the strategic City of Memphis, and of the commanding State of Tennessee.

The annual meeting of the Convention is an occasion of very large significance in the life and work of Southern Baptists. Indeed, it would be difficult to exaggerate its vast and far-reaching importance. Influences are set in motion and energies released by the Convention that vitally affect every nook and corner of our Southland, and even far beyond. What Southern Baptist, therefore, can think of the coming session of the Convention, except with emotions of profoundly prayerful concern?

The past year has been a year of unprecedented trial for our beloved denomination, throughout all the wide-reaching territory of the Convention. Some of our noblest and most trusted leaders have been called from the earthly work and warfare, to the larger sphere of life and service in the Father's House above. As they have gone from us, our hearts have cried with Elisha after the ascending Elijah: "My father, my father, the chariot of Israel, and the horsemen thereof!"

Poignant trial has also come to our beloved Baptist family, everywhere, because of the staggering tragedy in connection with our Home Mission Board. This tragedy has stretched its depressing shadow over all the land, and myriads of hearts have been stabbed with suffering acute upon every thought of it.

But despite all our trials during this Convention year, surely, the hour is fully due, when, instead of the depressed and even morbid note that has been so frequently sounded, there should now be sounded, near and far, the note of conquering, Christian confidence and joy, which was the outstanding and invincible note of the New Testament Christians. They were few in numbers, and without worldly prestige and power, yet they flung themselves against an embattled world, with an abandon that shook the pagan, Roman Empire to its very foundations. Undaunted, they went everywhere preaching the word, and they turned the world upside down.

Well did the great American preacher say to his fellow preachers a little while ago: "As soon as the preacher finds himself pitching all his sermons in a minor key, he ought to resign, or be granted a vacation". The discourager is sometimes more to be dreaded than the avowed and open foe. That was why the ten spies with their panicstricken report about the size of the inhabitants of Canaan, and the strength of their walled cities, called forth the faithful protest from Moses. Their words and spirit were such as "Made the heart of the people melt", and doomed them for a long and dreary sojourn in the wilderness.

The story is told that during Napoleon's passage of the Alps, the troops came to a point, where, broken by the cold and the toilsomeness of the way, they were about ready to give up the

whole undertaking in despair, and then, somebody suggested that they should play the "Marsellaise". As soon as the notes of that courageous music fell on the ears of the tired, discouraged soldiers, a new light came into their eyes, a new strength into their wearied limbs, and they resolutely set themselves once again to breast the hill, with the result that soon all the difficulties were surmounted, and what looked like a despairing defeat was converted into a glorious triumph. Oh, this is the note for Christ's people today—the note of conquering, Christian confidence and triumph. That is the victorious note John Bunyan sounds all through the Pilgrim's Progress. It is the note of victory from beginning to end—victory over the Slough of Despond, victory over Apollyon, victory over Vanity Fair, victory over Giant Despair, victory over Death—and then, "all the trumpets sounded for him on the other side".

My dear, dear fellow Baptists, let us lift up our eyes to the hills whence cometh our help. As we lift them up, what do we see? We see Jesus "crowned with glory and honor"—we see Him from "henceforth expecting, until all His foes shall be made the footstool of His feet". As we lift up our eyes, there is the vision—Jesus expecting, calmly, confidently expecting, there is no doubt at all about the outcome. Paul's triumphant word is the word for us today, tomorrow and beyond—"He must reign till He hath put all His enemies under His feet". With a deeper devotion than ever, let us all now sing: "Lead on, O King Eternal, the day of march has come."

A few days remain until the books shall be closed for this Convention year. In these few remaining days—even in one day—our Baptist people could provide such gifts as would thrill every agency and activity of the Convention. Let a little group faithfully work at this matter in every Church, and the extra gifts that may be secured will mark an epoch in the life of the Convention. Will not faithful men and women in every Church, worthily emphasize this eternally important matter, in these closing hours of the Convention year? Such an effort, by groups large or small, in all the Churches for one day, would mightily vitalize every agency of the Convention, and mark a new day for our people.

As we turn our thoughts to the Memphis Convention, let us all and each be highly resolved to give our utmost help for the betterment of the Convention. There are several indispensably vital ways whereby we may help, and first of all, and going before all else, let us help by prayer. Morning, noon and night let us pray that the Memphis Convention may in its every interest be precious in God's sight, and receive abundantly of His blessing. There are no substitutes for prayer. "The supplication of a righteous man availeth much in its working". Through prayer, the friends of Jesus may touch the whole world. Prayer changes things. It breaks down barriers, opens closed doors, solves insuperable difficulties. Let us now heed as never before, God's call to His people: "Call unto me, and I will answer thee, and I will show thee great things and difficult, which thou knowest not". And again: "If any man lack wisdom, let him ask of God who giveth all men liberally and upbraideth not". And again, let us ponder afresh the deeply significant

(Continued on page 5)

MISSION SCHOOLS IN CHINA Statement From The Foreign Board, Richmond, Va.

To our Missionaries, Chinese Brethren and Friends:

In facing the colossal task of establishing in China an effective educational system, the Chinese Government must find its plans affected by the presence of a large number of schools already organized under the auspices of Christian missions. The Foreign Mission Board of the Southern Baptist Convention fosters a considerable number of these schools. In such a situation as this, misunderstandings may arise. In the hope, therefore, of bringing about a good understanding, we would make clear our aim and attitude.

Our Aim

The only purpose the Foreign Mission Board of the Southern Baptist Convention has for the work it is doing in China, is to preach the gospel of salvation through the Lord Jesus Christ. Everything we undertake, in school, in hospitals, the printed page, the maintenance of preaching halls, is permeated with this single purpose, to preach salvation through Jesus Christ for all men.

It is manifestly impossible for us to conduct our schools without bringing this, our only aim, to the forefront. In fairness, therefore, to the Chinese Government, to our school constituency in China and to our supporting constituency in America, we cannot be evasive in this matter of our aim. We feel obliged to state this aim here, and shall feel obligated to state it in our school catalogues and in all other documents where the question of our aim should arise. For us to obscure our purpose to propagate Christianity in China, would not only make us unfaithful to our Heavenly Lord, but would render us unworthy of trust be the Chinese people. We must, therefore, insist upon making it clear that in connection with everything we do we must preach Christ Jesus and his salvation for all who believe upon him.

Our Attitude

We would assure the Chinese Government of our hearty good wishes and cordial spirit towards it as it proceeds in its effort to put into operation its educational program. We recognize the peculiar and particular responsibility of the Chinese Government to regulate secular education. It is clearly the Government's right to outline the courses which all schools must provide in giving degrees. We pledge ourselves to meet fully in our schools the standards set by the Government.

We wish we could go further and say that we will apply for registration of our schools, but we feel impelled to hesitate at this point. Our hesitation about applying for registration is not due to any desire on our part to conduct a school work inferior to the standards set by the Government, but because we feel that some of the regulations referring to the teaching of Christianity in the schools might put us in the attitude of repudiating our definite aim of preaching Jesus Christ as the Saviour of men. We are sure that when the Chinese Government takes account of the Christian motives that control us in all that we are trying to do in China, it will not desire us to pursue a course which would do violence to our consciences.

The Extent of Our Work

We propose to do only a very limited amount of school work in China, but that amount is very important. Our justification for cooperating with our Chinese Baptist brothers and sisters in maintaining a limited number of schools is as follows:

1. These Christian Chinese fathers and mothers wish to have their children educated under Christian environment.
2. It is necessary to have many boys and girls trained in the Christian life and endeavors that they may go back into their homes and churches for effective service.
3. It is especially necessary to have a large number trained in the gospel message, life and methods, who will go out to preach the gospel of

Christ to the multitudes and in the churches. We certainly must have a trained ministry.

4. In providing facilities and faculties for educating the above named classes there will be ample room left for many who may not be from Christian homes or may not be in training for Christian workers or preachers. These can be received and educated for their own good and for the good of China. There is nothing about this program contrary to the best ideals of Chinese life. It proposes to enrich that life. Its success and largest benefits rest upon adherence to the life-giving principles of Jesus Christ. Of course, it must do first-class scholastic work. We will do that in the spirit and in the love of Jesus Christ.

It is the custom of Christian bodies to operate schools under their own auspices in all lands. Let us take the United States, for example.

In the United States the various state governments control and conduct a widespread system of common schools. The State also maintains many colleges and universities. In addition to all of these schools operated by the State, the various Christian bodies conduct many schools of the high school and college grades. Some of these Christian colleges are among the best to be found in the land. Christian education has not only pioneered in the United States, but it has supplemented and strengthened the educational work of the State. It is universally recognized that it is well for a large percentage of the boys and girls to be educated under Christian auspices.

Perfect harmony reigns among these Christian and State schools. The Christian schools can seek a charter from the State if they wish to do so, but whenever a charter is given, the State leaves the Christian school absolute freedom in all its teaching. The success of the school is dependent upon the excellency of its work. We are certain that if the Chinese Government will accord us the privilege of conducting schools in China according to our Christian motives, we can and will make a great contribution toward the enrichment and uplifting of Chinese life similar to that we have made to America through our schools. Christian education never hurts, it always helps the State.

In setting forth our aim and attitude we would emphasize that we have no desire to denationalize the Chinese, nor to Americanize them. Our only wish is to preach the gospel to them and have them as Chinese, receive its blessed benefits. Christianity is a universal religion and should express itself according to the national life of those who embrace it. Any man in any nation can be as good a Christian as any man in any other nation without changing his national affiliation. It is not necessary for him to give up his national loyalties in order for him to become a Christian, but when he does become a Christian, his changed inner-heart life should make him a better national. The only effect Christianity has upon a man's national duties is to make him more faithful to these duties. It makes a man more dependably patriotic, because it not only teaches him the duties of good citizenship, but gives him those moral restraints which enable him to live them most effectively in his national environment. With the love of Jesus Christ lodged in his heart he will live out a better life for his country, because he will live henceforth to the glory of his Heavenly Father.

Cordially yours,

—T. B. Ray,

Foreign Secretary.

Adopted by the Foreign Mission Board, S. B. C., March 21, 1929.

The Scooba Baptist Church will hold a series of revival services from April 29th to May 7th, with Dr. W. E. Farr, of Grenada, to do the preaching and W. E., Jr., to direct the music. We will have a great team but the Lord said: Without me ye can do nothing. Dear reader, as you read this breathe a prayer for God's presence with us in the meeting at Scooba.—C. E. Bass.

THEN AND NOW

"In the glorious Hereafter—
When the veil is swept away,
I shall know with perfect knowledge
What I marvel at today.
I shall trace the wondrous leading
Of a faultless Hand Divine,
All my life-book's hidden meaning;
I shall read it line by line.

"I shall know why came the tempest
To my sunny sky so soon,
And why my sweetest blossoms
Were faded ere the noon.
How the 'all things work together
For my good,' I then shall see;
And adore with rapturous praises
For the crosses laid on me.

"I am willing to walk softly,
Closely clinging to God's Hand,
With each footstep drawing nearer
To my blessed Fatherland,
Drawing nearer to the brightness
Of my Elder Brother's smile;
Only parted from His Presence
And His love a little while."

—J. Perdue,

P. O. Box 628, Hong Kong, China.

THE STEWARD MINISTERS' CONFERENCE

It now promises to be a meeting mammoth and momentous. It is at Central Baptist Church, Memphis, Tenn., 10 a. m., Wednesday, May 8—just one day before the Southern Baptist Convention assembles. It is under the auspices of the Steward League of Baptist Ministers.

This is to be a gathering of ministers of Christ daring to face the spiritual stewardship of material wealth now rising as the central religious issue of our day in a world-wide head-on collision between vital Christianity and a materialistic civilization. This is to be a meeting of the ordained leaders of spiritual democracy responsible for the guidance of our Baptist people as they face the world's new centre at the heart of the Western Hemisphere.

From all over our Southland we already have word from hundreds who are impressed to be there. This is to be a quiet meeting. We do not want the glare of publicity in it nor the noise of debate. It is to be a time of frank discussion and intercessory prayer.

This Steward Ministers' Conference starts just twenty-three hours before the Southern Baptist Convention meets. O! what hours these may be! If the Holy Spirit be with us in it we may find the key that will unlock all our present problems. We may strike the tone vibrant with almightiness. Be with us, brother, if you are impressed to do so. Otherwise, stay out and pray for us.

—Walt N. Johnson, Sec.,

Mars Hill, N. C.

WHO WILL IT BE?

W. W. Hamilton, Baptist Bible Institute

Some favored and choice child of God is going to have the privilege and honor of wonderful and far-reaching service to the kingdom of our Lord Jesus Christ. The name will be gratefully written in big letters in Baptist history.

Governor Brown made a challenging gift to our beloved Southern Seminary which lifted it out of embarrassment, and gave it faith and courage for increasing victories and progress through the succeeding years. He did this by endowing the chair of theology.

The Baptist Bible Institute is in about the same position the Southern Seminary was at that time. The faculty and student body are unitedly praying that some favored child of God may be led to a challenging gift, such as will forever make it plain that the answer was unquestionably from God. Who will it be?

Housetop and Inner Chamber

There were 64 additions to Forty-first Ave. Church in Meridian the first week of their meeting.

Rev. Russell Owens and wife sailed Apr. 16 to become missionaries of the Southern Baptist Convention in Jerusalem.

It's getting so it isn't news to report several baptisms by R. G. Lee in Bellevue Church, Memphis. How about your church?

There seems to be something contagious about the divorce business among the movie folks. Now it is the Czar of moviedom, Will H. Hays, that is suing for divorce.

Jackson is to have a broadcasting station in which all radio fans in the state will be interested. The City of Columbus was the first in the state to install a broadcasting outfit.

Executive Committee of the Baptist World Alliance meets May 12 in Detroit. They will "make a comprehensive survey of the world field as far as Baptist work and progress are concerned".

The American Bible Society sells any book of the New Testament separately for one cent. Any book of the Bible cloth bound for four cents. Leather pocket case 24 cents, postage extra.

The editor of the Biblical Recorder wrote, "Many of us have no doubt"; but the printer thought he knew better and fixed it to read, "Many of us have no dough". Doubtless correct.

Some may not agree with the D. A. R. sisters in their black-listing some who insisted on speaking their minds, but their broadside on companionate marriage meets the approval of the moral forces in America.

Pastor J. H. Hooks of Moorhead reports one received for baptism Sunday night. The contract has been let and work begun on the new church building, with expectation of being finished by Aug. 20. Congregations good and spirit fine.

It is evident that President Hoover meant what he said when he advocated farm relief in his campaign speeches. Already he has laid before the special session of Congress his views of financing it and a bill is now before the House embodying his views.

We call attention to the article in this issue by Mr. Frank Burkhalter in the hope that all will read and heed what he says about the coming Convention in Memphis. We should have been glad to give it more conspicuous place on account of its importance, but it came too late for that.

Evangelist Bryan Simmons and Singer Virgil Posey begin a tent meeting with Pastor J. J. Mayfield at Canton the fourth Sunday in April. Brother Simmons will be available for meetings immediately following the Southern Baptist Convention and the first Sunday in June and middle of June.

Dr. W. H. Knight, since returning as a member of the faculty of Southwestern Seminary, has been engaged almost continuously on the field. He has been in meetings with: Dr. J. D. Ray, First Baptist Church, Starkville, Miss.; Dr. R. B. Whiteside, Euclid Ave., St. Louis, Missouri; Dr. C. V. Edwards, College Avenue Baptist Church, Fort Worth, Texas; and Rev. V. G. Miles, First Baptist Church, Johnson City, Illinois.

During these eight weeks Dr. Scarborough, aside from his busy Seminary duties, has also found time to assist Dr. W. L. Ball, Spartanburg, South Carolina; and Rev. W. W. Lee, First Baptist Church, Harlingen, Texas.

It took the Church at Middlesboro, Ky. a week to joyfully celebrate the completion of their Education Building and enter it. They had speakers every night including Drs. Jno. L. Hill, L. L. Henson, J. W. Porter, M. B. Adams, C. M. Thompson, and of course Pastor S. E. Tull. Congratulations on the past achievement and best wishes for more to follow.

Southwestern Seminary will have on the Commencement program Dr. W. R. Cullom of Wake Forest College, North Carolina; Dr. P. E. Burroughs, of the Sunday School Board, Nashville; Dr. Geo. W. Truett, of the First Baptist Church of Dallas, and Mrs. J. H. Weatherby of the W. M. U. organization of Texas.

There will be between 75 and 80 graduating from a student body of 575. And they report the best year in all their history. Commencement is from May 20 to 24.

The Baptist preachers of Virginia are to have a "retreat" on the campus of the University of Richmond for ten days. It will be a great time of spiritual fellowship. And they are to have the Greek Testament taught by Dr. J. H. Davis of Louisville. Dr. W. J. McGlothlin will teach the English Bible. There will be sermons by Dr. C. W. Daniels and Dr. Solon B. Cousins; lectures by Dr. Curtis Lee Laws and Dr. F. P. Gaines; messages by Dr. H. A. Porter. That all sounds mighty good.

The Russian Soviet representatives at the Peace Conference in Geneva threw a bomb into the camp by proposing that battleships henceforth be limited to 10,000 tons instead of 35,000 as heretofore proposed. They also ask that ships do not carry aircraft, and disarmament of all dirigibles and aircraft. When these people once before made a radical recommendation for disarmament, they were accused of insincerity. It is time now for the sincerity of other people to be demonstrated. Why not take this peace business seriously?

Many of our Baptist people who are considering moving to Clinton with their families in order to educate their children may be interested to know that a new sub-division has been opened near the college campus. The owner of the new sub-division is the Mt. Salus Development Co. The company has a total holding of over two hundred acres which it will sell in lots or in five, ten, twenty or forty acre tracts. A new gravelled road runs through the sub-division. Mississippi College, Hillman College and the town of Clinton will greatly benefit if the company can induce a number of progressive Baptist families to locate in Clinton. If interested, write the Secretary of the Company, H. M. Harris, Box 24, Clinton, Miss.

We are glad to endorse the Chancellor's stand in making a protest against the crude and vulgar attempts at humor, the efforts at social assassination, and the indecencies in general occurring in the 1929 OLE MISS. We have no suggestions about discipline for the University authorities, but we earnestly hope that the proper steps will be taken to prevent the recurrence of such an embarrassing situation.

It is well to remember that humor can find a good place in our lives without the assistance of the indecent or the belittling of loyalty to all that is highest and holiest in society. Also it is well to remember that if literary horseplay be in order, it need not degenerate to muckraking.

Perhaps it is timely and only fair to say that these principles might well be remembered also by those who publish the April-fool edition of THE MISSISSIPPIAN. —Ole Miss Baptist.

Dr. J. W. Faulkner of Leland will preach the commencement sermon and Dr. D. M. Nelson of Mississippi College will deliver the baccalaureate address for Woman's College at Hattiesburg May 26-27.

The Executive Committee of the Baptist Brotherhood of the South has arranged for two addresses to be given in the First Methodist Church of Memphis on Friday and Saturday, May 10 and 11, between 8 and 9 a. m. The first of these is to be delivered by Dr. L. G. Broughton on the topic, "The Layman from the Pastor's Viewpoint"; the second by Judge H. L. Anderson, of Birmingham, Alabama, on the topic, "The Layman from his own Viewpoint".

These addresses will be finished in time for those who attend to reach the Convention for the opening of the morning sessions.

It is hoped that more laymen may attend the Convention this year than ever before and that all of them may arrange to hear these two most practical addresses. The invitation, however, is not limited to laymen, but is general.

—J. T. Henderson.

A live pastor finds many ways of getting the attention of his people and eliciting their cooperation in the work; or of making personal appeals to the lost. In one mail we received copies of letters which show the sort of follow up work some pastors are doing in their fields. After a census was taken in his field to locate all the people and classify them religiously, Pastor D. A. McCall of Griffith Memorial Church, Jackson, sent a letter and a tract to every one who was put down as not a Christian or not a church member. This is a good way to seek and save the lost. Pastor F. J. Chastain of Coldwater and Como sent a personal pastoral letter to every one of his members, following up the call of Dr. Gunter for one-third of the mission contribution by Apr. 30. This is the sort of work that counts. If a person really has his heart in a thing and wants it done, there are always ways of getting it done. We preachers need somebody to preach us a sermon on Being "Alive unto God".

We have read with much interest the new book by Dr. Walt N. Johnson entitled "Which—Dominate or Permeate?" He believes the lines of cleavage between good and evil are more pronounced than ever, the antagonism more sharp and a crisis approaching. The forces of righteousness must determine which method of campaign they will pursue, the Romanist or the Baptist; to dominate by authority or to permeate by truth. The latter is the Christian way, the former the method of the antichrist. He shows according to his belief that the center of the world and the battleground of truth will be about the Gulf of Mexico and the Caribbean Sea; and that in this center the Baptists hold a strategic position, being stronger than anywhere else in the world and more numerous than most others. He believes that the Baptist peril is institutionalism, the support of institutions rather than the spread of the gospel. Our most valuable asset is 25,000 churches, our most vital agency is the preachers, and the supreme religious issue is the "spiritual stewardship of material wealth". Here Dr. Johnson is on his specialty, but the book does not discuss this point at length. He believes that the solution of this problem will determine whether we are now undergoing a death chill or birthpangs. He suggests some practical helps in the solution. The last chapter is an appeal to get on the main line, that is the support of missions as distinguished from education and relief work. He believes this determines whether we will try to permeate or dominate. He appeals for fewer institutions and for a great purpose to permeate all secular institutions with the Christian spirit. We do not know that we always get his meaning here. But he has a great message and a passionate conviction that make the book well worth reading.

Editorials

MISSION SCHOOLS IN CHINA

We are publishing on another page a communication from our Foreign Mission Board with reference to the school situation in China. It seems to us the statement is not sufficiently explicit and leaves one confused and uncertain as to the actual condition in China with reference to our Baptist schools and other Christian schools. We wish the Board might take all the people fully into its confidence and tell us fully about the matters that are giving them and the missionaries concern.

It is true of course that conditions are unsettled in China. Changes have come about and more changes are apt to come about which necessitate adaption from time to time in our methods of work. So that fixed policies may not be possible, and announcements might be premature and subject to modification. But the people would be better satisfied if they were given all possible information, and their support of the work would be more hearty and assured. As it is the people are walking in the twilight of information about our work, and twilight sometimes breeds fear, misunderstanding and possibly mistaken suspicion.

As it is now we are getting second-hand information, or information from those who are dissatisfied, whether justly or not. This information sifts through to the people and makes them uneasy. For example it is commonly reported, and never denied so far as we have seen that the new National Government of China in reorganizing its school system is adopting certain standards which all schools must observe to be entitled to registration and legal recognition. Some of them are doubtless good, some are of doubtful value and others appear to be injurious. All of this is to be expected where great changes are being made in a great nation coming to a rebirth.

From information coming through missionaries in China it is said that some of these requirements for registration are as follows: The president of every school must be a Chinese; the majority of the faculty must be Chinese; the president and majority of the board of trustees must be Chinese; there must be no compulsory attendance at chapel service or other religious exercises; there must be no compulsory study of the Bible or religion, all being left optional; there must be no religious propaganda, that is no effort must be made to make Christians of the pupils in schools; and all students are required to sit in "meditation" before the picture of Sun Yat Sen, the nationalist hero, now deceased.

It is also said that the majority of the missionaries in China advised the Foreign Mission Board not to permit the schools to be registered under all of these conditions. But the Board accepted the recommendation of a minority of the missionaries and authorized the schools to accept the conditions imposed and to register. If these things are so it is worth while for the people to know them. If they are not so, the Board ought to say so clearly.

These things are certainly not indicated in the statement of the Board published on another page, and nobody would understand that this has been done, from the language used in that article. The language is not as clear as it ought to be. It must needs be that all the facts shall go to all the people. Put no light under a bushel. The prosperity of our work depends on holding and deserving the unqualified confidence of the people.

These matters have been brought to the attention of the Board by others. We believe they will work it out all right in the end. It is not

an easy problem to solve. What we are insisting on is that all the facts shall go to all the people.

BARN-STORMING

We are accustomed to hearing good preaching. Of course good preaching is the kind that does you good. But we had an experience some time ago which set us to wondering whether most of the preaching is good. Of course we are not in position to answer that, for we don't hear all of them, and if we heard all of them, our judgment could not be accepted as infallible. But we are willing to risk an expression on one point in preaching, and that is that "barn-storming" is not preaching.

We are willing to go further and say that it prevents the very thing which it is apparently trying to accomplish. To be making a noise and shivering the rafters and making the floor tremble and scaring the pulpit till it shivers, does not get the truth into the hearts of the people. It does not even get it into their heads.

It is more apt to make people put the storm plugs into their ears to prevent the rupture of the eardrum, or the setting of nerves on end. Not many people can think in a storm. About all they can do is to hold themselves together and keep from going to pieces. And the preaching that doesn't set people to thinking—well, it isn't preaching. It is possible for a preacher to make so much noise that people can't think. Or they are thinking about the preacher, afraid he will burst a blood vessel.

There are some others in the congregation who collapse under the storm and go to sleep in self defense. Barn-storming is born in a brain-storm; and may produce a miniature brainstorm in the hearers. It is possible that some so-called religious emotion in churches is produced by a case of nerves from the noise in the pulpit.

This barn-storming may be caused by one of two things in a preacher; either he hasn't anything particular to say and he must make up in sound for what is lacking in sense; or he hasn't faith in the power of the gospel and the Holy Spirit to produce results, and he must add something to it or substitute something for it. It is possible for a preacher to preach long and loud in an effort to make up for what he consciously and conspicuously lacks in having a real message. Or even when a man has a real gospel message, he may get the mistaken notion that he must put it over by physical violence. It won't work. We know, for we have tried it and have seen other and better men try it, without any success.

Not long ago we saw a preacher run across the platform repeatedly, jump up and down, yell and fling his arms and almost get on his knees, and kick up his heels. He was apparently conscious that he wasn't getting anywhere. If a man will get down on his knees more before going into the pulpit, and agonize like an athlete in earnest prayer before entering the church, he will feel no need of physical tornadoes, cyclones and earthquakes while preaching. Let him learn like Elijah that God is not in the storm or fire, or earthquake, but in the still small voice.

It will help most preachers to speak occasionally to a very small audience, to get down on the floor where the people are, get them close up to him and on the front bench, and then talk sense. If a preacher knows there is a great truth in a given passage of scripture, and a great need in the heart of his people and himself, which this scripture supplies, he can afford to preach it calmly. It is not bearing down on the handsaw that makes it cut, but it is the sharpening of its teeth and keeping it oiled. Some boys think it helps the sawing to bite their tongues while they push the saw, but you and I know it doesn't.

It is not by might, nor by power, but by my Spirit, saith the Lord of hosts. And that truth fits lots of places.

WHEN GOD LAUGHS

According to the Scriptures God laughs when wickedness is at its worst. Is this another way of saying, The darkest hour is just before dawn? But what saith the Scripture? Here it is: "Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah an against his Anointed, saying, Let us break their bonds asunder and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

We commonly speak of the crucifixion of Jesus as the hour of darkness and the concentration of all the powers of hell. And it was. Peter quotes this Psalm about God laughing when he speaks of the culminating of the opposition to Jesus, the joining of forces by Jews and Gentiles, the combined opposition of the rulers (Herod and Pontius Pilate). But Peter knew and we all know that it was the beginning of victory for God and righteousness, the dawning of a new day, the coming of the kingdom of God and his Christ.

The conflict between darkness and light must come to a show down. Until the issue is drawn and the battle lines are formed, there can be no triumph for the forces of righteousness. There is today an approaching decisive conflict between good and evil, between the kingdom of God and the cohorts of hell. The minions of Satan were never so assertive, blatant and defiant, at least not for two centuries. Just before I began this writing there was handed me a published communication from the American Association for the Advancement of Atheism. It is an organization which is incorporated under the law and making a militant attack on the faith of Christians and the foundations of that faith in the Holy Word of God. They are pressing the battle by printed page and public address. By the side of it is the Association Against the Eighteenth Amendment. The daily papers, some of them, are lending themselves to the enemies of the faith, and under the guise of an open forum are publishing attacks on any and all religion.

This is not to criticize the papers. They are for all the people and for the freest expression of all sorts of opinions. The fight is on. It is seen in the religious attitude of many magazines, and some pulpits and so-called religious publications are turned into submarines and are torpedoing the faith of nominal Christians. Certainly not since the early days of this republic have we had such rampant expressions of atheism and infidelity. And it is not confined to America. It is world-wide. Our conflict is not with flesh and blood, but against principalities, against armies, against world rulers of this darkness, against the spirit hosts of wickedness.

The assault is all along the line. Just as all wars previous to 1914 were local and national; but then began the World War; so now the fight is for the saving or losing of a world; to determine whether the kingdom of the world shall become the kingdom of our Lord and of his Christ.

One method of conducting warfare is to injure or destroy the morale of the enemy. In the recent World War this was a mighty weapon, and had a part in determining the issue. It is evident that the morale of God's people is the object of the devil's attack now. He has for some time been trying to throw them into confusion. His success will be in proportion to his ability to discourage them or get them to quarreling among themselves. A fearful assault has been made on Baptist morale in the past year, and not without some measure of success.

What is God doing? He that sitteth in the heavens will laugh: The Lord will have them in derision. The cause of righteousness is secure. The kingdom of God is one that cannot be moved. The strength of God is as the hills, while that of the enemy is a zephyr. Perhaps you read the

fortieth chapter of Isaiah in last Sunday's lesson. The nations are but as the dust in the balances. Or you read recently: This is the word that Jehovah hath spoken concerning him: "The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee" (II Kings 19:21).

The attitude of Christians today and always should be one of confident expectation of victory. Humbly trusting in God we can go before the world in great boldness of hope. In this spirit let us go up to the Convention in Memphis.

(Continued from page 1)

lesson suggested by these words: "And the Lord turned the captivity of Job, when he prayed for his friends". Let those who attend the Convention, and the vast numbers that will remain at home, commit themselves in unceasing and submissive prayer that God's will may be surely found and followed in the coming Convention. Lord, teach us to pray!

Again, let us think at our highest and best for the Convention. This is no time for hasty, half-baked thinking in our Great Savior's cause. It is a time for our wisest, most constructive thinking. No individual or denomination can rise higher than their thinking. Rugged old Carlyle thought the devil's greatest enemy to be a thinking man. Southern Baptists are called now to their highest and worthiest thinking. We may well believe that we stand upon the threshold of the most spacious and challenging days in the history of civilization. What a large outlook, what a wide horizon, what a deep spiritual insight are needed now by the friends of Jesus, for the incomparable days and duties confronting them!

Still again, let us talk at our best for the Convention. What a glorious sight to see a great body of Christ's friends, of diverse talents and circumstances, careful, courteous, constructive

and Christian in their speech, all trying to glorify Paul's principle of cooperation when he said: "That ye stand fast in one spirit; with one mind, striving together for the faith of the gospel". And, again, Paul reminds us: "For ye brethren, have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another". The last word in our Baptist vocabulary is not liberty but love. May the words and deeds and spirit of all who attend the Memphis Convention be such as shall make glorious in the eyes of all the age-old words of the Psalmist: "Behold how good and pleasant it is for brethren to dwell together in unity".

Wouldn't it be glorious if there might be begun in the Memphis Convention a great, deep, heaven-sent revival of spiritual religion, the influences of which would permeate our entire homeland, and then beyond to the uttermost parts of the earth? We are fully agreed, I must believe, that this is the deepest need for ourselves, for our country, and for all the earth. It has been a long time since our land has known a deep, general, far-reaching revival of spiritual religion. Such a visitation will cure a thousand ills that cannot otherwise be cured. History will not let us forget that new missionary impulses and heroisms all down the passing years, have owed their origin to a revival of spiritual life. Just as Pentecost had to precede the mighty missionary advance in apostolic days, so the same pentecostal experience of the Holy Spirit's indispensable work has been the forerunner of every fresh missionary inspiration and advance, in all the centuries that have followed. Day and night, all over the land, let us call upon God for such a revival of spiritual religion as will give marvelous missionary impetus to our churches, and save our country from the menacing blight of secularism and unbelief, and go speedily on until all the ends of the earth shall see the salvation of our God.

God grant that the Memphis Convention may contribute to such a spiritual visitation, and itself be thrilled by its consciousness and power!

WILL THE CHILDREN OF LIGHT BE AS WISE IN THEIR GENERATION AS THE CHILDREN OF THIS WORLD?

J. W. Lee, Batesville, Miss.

A dishonest official in a great bank in a nearby city caused a loss to the bank of a sum almost equal to the combined capital and surplus.

When the theft of the official was discovered, instead of fleeing to Canada, he committed suicide.

When the stockholders of the wrecked institution came together they did not close it. They went down in their pockets and got enough money to restore the capital stock and thus kept the great institution going. But they did not stop at the more restitution of the capital stock.

They well knew that a mere restitution of the capital stock would not restore confidence in the efficiency of the co-laborers of the thief even though they were not co-partners in the theft. Without an effort to retain the confidence of stockholders and depositors it would have been better to have closed it.

They were not content to merely pass a resolution requiring more than one signature to an instrument obligating the bank. They were wise enough to effect almost a complete reorganization.

They later combined with another strong bank with working arrangements with other strong banks in neighboring cities.

As a result, the stock is now quoted at more than six for one.

Moral

A dishonest official robbed our Home Board of nearly a million dollars.

Southern Baptists (stockholders) are rapidly restoring it, much to their credit, but like the stockholders of the above mentioned bank, thousands of them are not satisfied with merely restoring the money and requiring that in the future more than one person must sign all checks, notes and other instruments obligating the Board.

They want a radical change in the management. Their confidence in the honesty of the present membership and employees of the Board is still in tact, but the confidence in their efficiency is gone.

Men of the world who manage institutions, the success of which depend on the confidence of its patrons, would not be content to simply restore the money and trust the management to profit by their experience.

Will the children of light be as wise in their generation as the children of this world?

We have just closed the greatest revival in the history of 41st Avenue Baptist Church. We began on April 7th and closed out on the night of the 17th. We had made special preparation in the way of holding cottage prayer meetings in our section of the city and having special hours daily for prayer for the success of the meeting for a month before the meeting began. So the Lord has graciously rewarded us. He gave us 112 additions to the church—90 for baptism, 22 by letter. Our work is going fine in every way. Dr. W. F. Hinesley, pastor of the Center Hill Church, Atlanta, Ga., did the preaching, and there is no better pastor evangelist that it has been my privilege to know. His messages are simple yet profound, always filled with the tenderness of the great Shepherd heart. Singing was under the direction of George S. Jackson and H. M. Honey, our local choir director and church pianist. They rendered unusual service. A total of 228 members in the 15 months I have been on the field.—Gordon Ezzell.

The pre-convention conference of fundamentalists will be held in Denver June 12-13. The Northern Convention begins on the 14th.



NEW CHURCH BUILDING, PASS CHRISTIAN

This building marks a definite era of progress in Baptist work on the coast. It is the outcome of evangelistic work of State Missions. The house

is a thing of beauty especially on the inside. The members are grateful and aggressive. Pastor W. S. Allen is happy. Deacon E. B. Hatter has led the building program.

THE APOSTLE OF GENEVA

Ernest O. Sellers

Calvin,—Theology,—Servetus,—in the minds of too many these words comprehend about all that is known of perhaps the greatest of the many "Johns"—Milton, Bunyan, Wesley, Knox, and others—who have been world leaders in religious thought and activity.

It has been estimated that there are more than 20,000,000 members of Presbyterian, Reformed and similar church bodies that today follow in a direct or some modified form what is known as Calvinistic teaching. To these we might add the millions of Baptists in the world who have been so greatly influenced by that teaching. Surely that is sufficient evidence as to the importance and influence of John Calvin.

John Calvin,—later Latinized by him to, Calvin, was born at Noyon in Picardy, France, July 10, 1509. He was one of a large family that lived in meager circumstances but his exceedingly rigorous father managed to secure for him excellent educational and social advantages. The boy made the best possible use of these privileges for he was naturally grave, methodical and industrious but inclined to censoriousness. His lack of geniality and the tone of his voice provoked resentment and his school mates dubbed him the "Accusative."

Destined for the priesthood he turned aside during his university career to study law and this profoundly affected his whole subsequent life. Different from the morals of his day we read that "his youth was irreproachably pure." At twenty-three he was converted, turned to the Reformed cause and became a fugitive in his native land. Unlike Luther, Calvin was not ordained to the Catholic priesthood though he did preach in some of their churches before his conversion. It is recorded that he witnessed martyrs being burned in Paris, and that, at the risk of his life, he challenged Servetus to debate some of the controverted points of the Reformation though Servetus failed to appear at the selected time and place.

Seeking quietness and peace where he might pursue his scholastic bent, Calvin went to Strassburg and there at the age of twenty-eight published his famous "Institutes", a systematic statement of the Reformed cause and teachings, perhaps the most widely known and influential body of Christian doctrine ever written. It has passed through the creeds into the thoughts of men and became the soul of Presbyterianism and Republicanism. It is the foundation of the Heidelberg and Westminster confessions and has been called "a poem in prose."

Returning from a visit to Italy in 1536 he stopped over to spend one night in Geneva. There Ferel so impressed him with the need of his help that Geneva became the field of Calvin's work until his death. So little was he known at the first that he was referred to by the city council as "that Frenchman" who was helping Ferel. Two years later these two preachers were driven out of Geneva when the "Libertines" gained political control and overthrew the strict moral and ethical code of that day.

Again Calvin went to Strassburg where he spent his time in preaching, teaching, writing and counseling. Living thus in Germany he never met Luther though they had some correspondence and the two men greatly admired each other.

The weakly led and loose moral government in Geneva soon collapsed and in September 1541 Calvin was recalled to build up a "theocracy",—a Christian republic. Though he never held political office, Calvin revised church government, gave the Assembly a new code of civic laws and also a moral code that entered even into the details of domestic life.

We of the twentieth century should be very slow to judge the sixteenth century ideals and practices when we consider what Calvin did in this field. Calvin prepared a catechism for children, made use of Psalms in congregational singing and, differing from the Puritans, he believed

in short sermons. A logical carrying out of his teachings would lead to the entire separation of church and state.

He had one more struggle with the Libertines but easily defeated them and spent the last nine years of his life peacefully, dying in Geneva, May 27, 1564, greatly beloved and honored at the age of fifty-five after a life time of miserable physical health.

Calvin's literary life was exceptional. His commentaries on the Bible are among our very best for he was fluent in the original tongues. The French people date the beginnings of their literary development from Calvin for no one else, we read, has so finely expressed the spirit and form of their written language.

II.—His Teaching

As intimated Calvinism connotes, to millions of men, predestination and the burning of Servetus. Let us separate the two.

Strictly speaking Calvinism is a system of doctrine and a form of government that embodies seven points, many of which have been over emphasized, by some with unholy zeal and by others perverted and stigmatized. These points are:— (1) Sin. Man is a sinner, his nature is depraved, and he is under the sentence of punishment. (2) Redemption. Christ takes man's place, suffering, dying, but is risen again to be our Intercessor. (3) Salvation, is through faith in the work of Christ. By repentance we receive forgiveness and justification,—judged to be right in the sight of God. (4) Election. This is the predestination or foreknowledge of God and the calling by God of those whom He has chosen. (5) The Means of Grace, are the church, (the body of believers) and the two sacraments. (6) Church Officers, are pastors and teachers to be elected by the congregation, not by the state nor by an ecclesiastical body. (7) The Sacraments are Baptism and the Lord's supper. The withholding of this last by Calvin from some of the Libertines, because of their loose moral living, nearly cost him his life and caused his banishment already mentioned. Calvin based his system upon the Apostles Creed and combined ethics with creed.

III.—Servetus

The standards, as we have said, of four hundred years ago are decidedly not those of our day. Servetus was an avowed pantheist, condemned alike by the Reform and Catholic parties. Though warned by Calvin not to come to Geneva he came in the hope that, together with the Libertines, he might overthrow Calvin.

This was an age when "hard times demanded hard men." The record does not show that Calvin wanted Servetus to be burned though when he was condemned by the Assembly Calvin does not appear to have protested. The Helvetic (Swiss) League approved the verdict as did the gentle Melancthon. By no stretch of the records can the case appear as a personal conflict between Calvin and Servetus nor did Calvin in any way allure or entice Servetus to come to Geneva. Still it is true that the very liberty of conscience for which the Reform cause stood received a staggering blow by this tragedy and Calvin, as the great leader in Geneva, has for all of the centuries been obliged to bear the opprobrium of the act.

John Calvin stood for the sovereignty of God, the authority of the Bible and for the necessity of a life of worthy fruit bearing. He expressed the cause of the Reformation in systematic and orderly thought. He emphasized schools, established the University of Geneva, gave concreteness to a form of church government and practices; he lived a life of peculiar and particular uprightness in his family (had no child of his own) and in the state; he impressed himself upon the world as have but few men in history. He was respected in life and honored in death by his friends and also by his enemies. Four hundred years of the most intense controversy, commendations and condemnations,—about this man, under the white light of historical criticism, compels us to accept Voltaire's appellation of John

Calvin as "The Great Apostle of Geneva." Baptist Bible Institute, New Orleans, Louisiana.

GOOD WORK IN CHINA

(This report comes from the field which Dr. H. M. Harris, now of Mississippi College, organized and where he labored for several years.)

Report for 1928

By Miss Addie E. Cox

The Master has given us, during 1928, almost unparalleled opportunities in the outstations. Seldom have I seen the common people more ready and eager to hear the gospel message. The chapels have been filled to overflowing during special services at some of the centers, and open air meetings have been largely attended. When Miss Blanch Rose Walker was with us at Chu Sha Kang the chapel was filled to its capacity night after night, while others stood outside the door. One evening after several had spoken and the evangelist dismissed the crowd, they hesitated to go. "Preach to us longer", was their request. On December 24 the evangelist, Bible woman and I went to a village where an inquirer had previously arranged for a meeting. As the bell we had brought rang out on the crisp December air, the people began to gather at the street crossing in the center of the town. Men, women and children came. They sat, or stood, until we had finished our several talks, sold Scripture portions, and were ready to return. A number seemed deeply interested and we felt that some seed had fallen on good soil. Scores of such meetings have been held in various villages which it has been my privilege to visit, and never have we failed to find a responsive audience.

We had ample opportunity, also, for personal work with those who came to call. A number were prompted merely by curiosity, but went away with a new conception of the meaning of Christianity and often with the promise to return and hear more. On Christmas day the people who passed the chapel door observed the bright colored decorations and stopped in to see and hear. As my room had a convenient entrance, they came in between services, group by group, throughout the day. In this manner I talked to at least a hundred persons, some of whom had not before heard the glad news of salvation. Similar opportunities are afforded by big fairs in the market towns. The mere fact that a foreigner is present is usually sufficient advertisement to insure a crowd. So there is never lacking a chance to give the message of life to those who are lost and groping in darkness. They are all about us every day. While visiting in homes we have often found a favorable time for reaching individuals through a heart to heart appeal. Oh, that we may use aright the marvelous opportunities that our Lord has given us!

Numbers are coming into the kingdom. In July I went, at Dr. Sallee's request, to assist the pastors and evangelist in the examination of candidates for baptism, of whom there were more than three score. Fifty-nine of them were accepted. Their ages ranged from 12 to 77. What a joy to see those who had been born of the Spirit buried with Christ in baptism! They need our prayers that they may remain true to their profession and "grow in grace continually and in the knowledge of our Lord and Saviour, Jesus Christ." It was not easy for some of them to come out boldly on the Lord's side. For instance, one woman was so opposed and persecuted that she could not carry extra clothing, but had to borrow from a friend the articles necessary for the Baptismal service. When she goes to church and returns home her brother and mother-in-law chide her for wasting time and tell her if she does not work she must not eat. Another woman had such curses and indignities heaped upon her by a wicked, opium smoking husband that they seemed beyond the power of human endurance. She went to the chapel and the evangelist sent her to the station where we were at the time—45 li away—that we might help her see her duty and privilege in bearing for Christ's sake these

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taunts and persecutions. With tears streaming down her cheeks, she told us how she tried to pray and live a Christian life, but her devotions were interfered with. We prayed with her and told her Jesus' words on the subject. After resting for a day and night she was ready to return and take up again her cross-bearing burden.

How these babes in Christ do need the "sincere milk of the Word that they may grow thereby"! In order to meet this need we hold classes in the different outstations and once a quarter have a general rally in the central station which is attended by Christians from a number of towns and villages. This is a time for inspiration, study, examinations and awarding of seals and diplomas according to the requirements of our adopted course of Bible study. This is proving an admirable incentive for study and progress. More than thirty have already received such awards and others, inspired by their example, are diligently studying.

In spite of persecution by the local authorities in certain sections and a practical reduction in salary, the cost of living having advanced while their allowance has remained the same, our Chinese co-workers have been faithful and true. Only two have resigned, both on account of insufficient salaries. One of the evangelists who received only \$10 a month, or about \$5 in gold, had for a time to support a wife and six children on this amount. In order to make ends meet without borrowing too much he decided to let his 12-year-old son join the army. I saw the little fellow in the hsien city after he had donned his soldier's uniform and my heart went out to him in pity; for although he had more to eat and wore better clothes than at home, he had been removed from a Christian environment and placed in the midst of sinful men where there were few, if any, influences for good. Now he is far away in another province. Yet the father, after asking for a raise in salary and receiving none, continues his work uncomplainingly and is accomplishing definite results in soul winning and kingdom building. Another evangelist, whose wife was sick, would go with us to the villages, then come home and cook dinner, dress the dreadful sore on his wife's limb, attend to the baby's wants, wash the necessary articles of clothing, talk to visitors and prepare for the evening service, at which time he would again preach. Is it surprising that he asked for a raise in salary in order to hire some help? Both of these evangelists were at new places where the work had to be built up practically from the beginning. Truly their zeal and cheerfulness under such trying circumstances merit our admiration, as well as brotherly love. One of the Bible women who receives \$5 a month walked to the recent quarterly meeting—a distance of 45 li—in order to help in teaching the women and girls. Not only did she walk, but she also brought her bedding! And not one word of complaint did she utter. She was joyful and happy in the Lord, and well may we believe that He values highly such unselfish, loving service.

During these times of political upheaval and disturbances letters and messages from Dr. H. M. Harris have encouraged the workers and strengthened their hearts. They have tried to heed his admonition, "Be ye steadfast, unmovable, always abounding in the work of the Lord." In July Dr. Sallee was asked to assume general oversight of the outstation work. His rare wisdom and rich Christian experience have brought great strength and stability to the work as a whole.

So, praising the Father for His manifold mercies and blessings, we look forward to another year of joyous service. There are still hundreds of thousands to be evangelized; may He fill us with the Spirit and lead us on to higher achievements for Him so that not one soul in all this vast field shall perish without a knowledge of the way of life. To teach the people "whatsoever He has commanded" is a tremendous endeavor; but by His grace and power, we ought to do that very thing. Oh, may He put within us the spirit

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

Stewardship of Possessions

Following are some of the things which every Christian possesses, and of which he is steward:
1. A body.

When God breathed into man's nostrils the breath of life, man became a "living soul" (Gen. 2:7). Christians are today "living souls". God has entrusted to each soul a body in which to live, that through the body he might express to the world his thoughts, purposes and ambitions, do the work entrusted to him and glorify Christ. God is allowing each one to possess his body for a limited time only. Sooner or later, each one will be required to leave his body, go before God and give an account of himself as to what he did while in the body (Heb. 9:27; Rom. 14:21).

(1) The body of each Christian belongs to God—"You are not your own, for you were bought with a price" (I Cor. 6:19-20).

God has the following six-fold claim on the body and soul of each of His servants:

(a) God created him (Gen. 1:27), (b) God saved him when he was lost in sin (Luke 19:10), (c) God redeemed him from the curse of the law (Gal. 3:13), (d) God bought him and paid for him (I Cor. 6:19), (e) God adopted him (Rom. 8:15), and (f) God sustains him (Acts 17:28; Col. 1:17).

(2) The body of each Christian is the temple of the Holy Spirit—"Know ye not that your body is the temple of the Holy Spirit which is in you which you have from God" (I Cor. 6:19).

Each individual has the Holy Spirit in him controlling his every thought and act, or he has the evil spirit in him controlling his every thought and act. God wants His servants to know that the Holy Spirit is dwelling in them to guide them (John 16:13), to strengthen them (Phil. 4:13), to uphold them in temptation (Lk. 22:32; Cor. 10:13), and to enable them to be faithful in their stewardship (Phil. 4:13). Each one of them can, therefore, say with Paul, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh, I live in faith" (Gal. 2:20).

(a) Since God owns the body of each of His servants, and since the body of each of God's servants is a temple of the Holy Spirit, a Christian has no right to defile his body with smoke and nicotine or to overtax it with improper eating and drinking, or to weaken it by any form of intemperance, but should keep it as clean, as pure, as strong and as healthy as possible (I Cor. 3:16, 17; Jas. 3:6).

(b) Since God owns his servants, body and soul, and since He has commanded each one saying, "Ye are not your own, for ye were bought with a price; glorify God, therefore, in your body" (I Cor. 6:19, 20), a Christian has no right to do a thing simply because he can see no harm in it, or because it is popular; but stewardship is to be the guiding principle behind his every act. If he should at any time be tempted to do anything with his hands or feet or tongue or influence or any other part of his body that would be displeasing to God, he is to refrain from doing it. Paul said, "Whether, therefore, ye eat, or drink, or whatsoever you do, do all to the glory of God" (Cor. 10:31).

2. Gifts.

God has endowed each of us with such gifts as make us best fitted for the work He has as-

signed us. Therefore, "Having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness" (Rom. 12:6-8).

(1) Each one should discover the gift that is in him and do the work for which God has fitted him.

An individual has no right to choose a certain profession simply because it is worthy, or because someone else has made a success in it. "We have gifts differing according to the grace that was given to us". Each one should, therefore, discover the gift that is in him and do the work for which the Lord has fitted him. To attempt to fill a position for which one is not fitted is like trying to fill a round hole with a square peg. To make the greatest success in life, one must fit into God's program and do the work assigned him.

(2) Each one should develop the gift that is in him.

Timothy was a gifted young man, but for a number of years he did not make use of his gifts. Paul, therefore, wrote him and said, "For which cause I put thee in remembrance that thou stir up the gift of God which is in thee" (II Tim. 1:6). On another occasion Paul said to him, "Neglect not the gift that is in thee... Be diligent... Give thyself wholly to them that thy progress may be manifest to all." (I Tim. 14:15)

Timothy had to develop the gift that was in him before he could do the work for which the Lord prepared him and to which the Lord called him. Paul said he had to "Study to show himself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15).

Timothy was no exception. Every man has to develop the gift that is in him before he can faithfully discharge his stewardship. Every man has to "study to show himself approved unto God".

(3) Each one should use his gift for the glory of God and for the advancement of His Kingdom and His interests, because:

(a) He received his gift from God. "Each man hath his own gift from God, one after this manner, and another after that" (I Cor. 7:7).

It is a great thing to receive a personal gift from God the Father and Creator of the heavens and the earth. Each one should, therefore, look upon his gift, whatever it is, as a sacred trust. Whether he has the gift of prophecy, or the gift to teach, or to preach, or to sing, or to play, or to farm, or to practice medicine or law, or do so some other work, he should appreciate his gift, cultivate it and use it as God intended he should (Ex. 31:1-11; I Cor. 12:4-11).

(b) It would be wrong to use His gift for any other purpose.

The Lord has given to each one a body, a mind, a personality and an influence different from all others and has imparted to each one such gifts as make him best fitted for His services. It would be wrong, therefore, for any individual to ignore God's plan and use his body, mind, influence, personality, possessions or whatever gift he has to satisfy his own selfish desires and to do the will of Satan. For one to be faithful in his stewardship, it is essential that he follow the example of Jesus and pray "not my will, but thine be done" (Matt. 26:39).

(To Be Continued)

W. M. U.

Names of Delegates to W. M. U. In Memphis Presented by Nominating Committee in Greenwood and Elected by State Convention

State at Large: V. P. Mrs. A. J. Aven, Clinton.
Miss Fannie Traylor, Jackson.
Miss M. M. Lackey, Jackson.

District I

Mrs. D. C. Simmons.
Mrs. J. P. Harrington.
Mrs. L. R. Williams.
Mrs. Fred Hammack.
Mrs. G. W. Riley.
Mrs. R. M. Dykes.

District II

Mrs. M. F. Doughty
Mrs. J. M. Causey
Mrs. W. W. Bettis
Mrs. W. W. Grafton
Mrs. Ned Rice
Mrs. R. A. Kimbrough

District VI

Mrs. J. W. Brown
Mrs. J. N. Berry
Miss Margaret Buchanan
Mrs. C. B. Wood
Miss Nannie Cypert
Mrs. I. E. Roberts

District V

Mrs. H. F. Broach
Mrs. R. M. Martin
Mrs. J. N. McMillin
Mrs. Isam Evans
Miss Millie Mae McLelland
Mrs. Wirt Carpenter

District IV

Mrs. E. N. Pack
Mrs. J. L. Johnson
Mrs. J. N. Miller
Mrs. W. A. McComb
Mrs. G. H. Suttle
Mrs. Dan G. Gay

District III

Mrs. I. L. Toler
Mrs. S. A. Williams
Mrs. C. W. Stewart
Mrs. McDonald Watkins
Miss Jennie Watts
Mrs. J. I. Standifer

The above list of delegates was nominated by the Nominating Committee, and duly elected by the State W. M. U. Convention, according to our Constitution. (See page 11, W. M. U. Minutes, 1928.)

ATTENTION DELEGATES: If for any reason you find that you cannot attend the meeting in Memphis, reaching there in time to occupy your seat by 9:30 A. M. Tuesday May 7th, in the First Methodist Church, WILL YOU KINDLY NOTIFY ME AT ONCE?

My reason for making this request is obvious. We are so near Memphis that many of our women attend the meetings. We have quite a list of alternates. Certainly we want our full quota from start to finish. And it will seem unkind if some one is kept from a seat because some one else fails to let us know that she is unavoidably detained.

Feeling assured that each woman of us will attend to this call, and with each of you looking forward to a great Convention,

Yours for service,

—Mrs. A. J. Aven.

What Fits Alabama Also Fits Mississippi

As we run our eye over the list of our delegates, we are just sure that not one of them will neglect honoring the request of our Mrs. Aven, as presented on this Page. But as her article was being placed for the Page we happened to glance at the W. M. U. page in the "Alabama Baptist" and we give below what their President says to

her delegates. Because what fits Alabama fits Mississippi also:

"Alabama W. M. U. is entitled to 40 delegates and these are the ones elected at the convention. If your name is on the list and you cannot be there to attend all of the W. M. U. meeting, please let us know and give the place to someone on the waiting list, who could attend every meeting. If you are planning to go but your name is not on the list, please give us your name for our waiting list and we will put you in if possible.

Please remember that the W. M. U. meeting this year is entirely finished before the main convention opens, so if you are not going until that opens, do not hold the place and keep some other woman in your district from attending. Last year several women held a delegate's place and did not arrive until the final day of the W. M. U. meeting. Do you think that was fair? Some others took a delegate's card and yet spent part of the time of the meeting sightseeing. Do you think that was right? PLEASE don't accept a delegate's place this year unless you intend to be there at the beginning of the convention and attend every session."

Forty-First W. M. U. Annual Meeting

The first session of the forty-first annual meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held at the First Methodist Church, Memphis, on Tuesday morning, May 7, commencing at 9:30 o'clock, Mrs. W. J. Cox president in the chair. The meeting on Tuesday afternoon and again on Wednesday morning and afternoon will also be held at the Methodist Church as it has the largest seating capacity of any centrally located church in Memphis. It has the added advantage of being just two blocks from the Municipal Auditorium, where the closing W. M. U. session will be held on Wednesday night and where the Southern Baptist Convention will open its seventy-fourth session on Thursday morning, the 9th.

The program has been carefully and prayerfully woven around the theme of the W. M. U. Plan of Work for the calendar year of 1929. Instead of the reading of the reports there will be practical talks linking them with the Plan of Work.

The Missionaries' Fellowship Dinner to be held on Tuesday evening, May 7, at the Peabody Hotel, will commence at 6:45 P. M. Many women missionaries from our home and foreign fields are expected to be present as guests of Woman's Missionary Union. For all others the price of the tickets is \$1.25 per plate. Be sure to purchase your ticket for this dinner as soon as you register, for only 1000 can be accommodated. At the close of the dinner, during which there will be lovely music and also the coveted chance for fellowship in conversation, the regular program for the evening will be rendered there in the dining room. The speakers will be the women missionaries.

If you reach Memphis by Monday afternoon, May 6, please register before 6 o'clock at the First Methodist Church, registration opening there at noon that day. By thus registering you will help to lessen the congestion on Tuesday morning, where registration reopens at 8 o'clock and continues until 6 P. M. Registration closes finally at 9:30 on Wednesday morning. All W. M. U. delegates are expected to register; all W. M. U. visitors are cordially urged to do so.

Memphis women desire to continue the progressive custom of making every W. M. U. annual meeting the greatest and best yet held. It has been our effort, from the day the announcement was made last May, to give this 1929 meeting in Memphis the widest possible publicity. We ask that each woman bend every effort to inspire in the heart of every W. M. U. member a desire to attend, thus striving for a larger attendance for 1929 than ever before. Each person in attendance will realize the importance of the

annual gathering of Woman's Missionary Union, which gives renewed inspiration and consecration to carry out a greater missionary program during the new year.—Mrs. E. W. Hale, W. M. U. Publicity Chairman, Memphis.

Training School

Attention—Former Students of W. M. U.

All former students of W. M. U. Training School, who are planning to attend the W. M. U. meeting in Memphis, May 7-8, are requested to write to that effect to Mrs. Janie Cree Bose, 334 East Broadway, Louisville. All such former students are also asked to dress in white the day the school renders its report in Memphis.

From The Greenwood W. M. U.

On Tuesday morning, April 2, 1929, at 1:45 o'clock, Mrs. M. B. McElroy left her earthly home to be with the One she served so faithfully while here on earth. She came to Greenwood about ten months ago, and immediately identified herself in the Lord's work as she had done in her home church. The light of her Master always shone on her face, and by her sweet, quiet and gentle manner she won the love of all who knew her. "Her children rise up and call her Blessed; her husband also, and he praiseth her."

In the going of this beloved woman the W. M. U. lost one of its most faithful workers, and we, the members of the Greenwood W. M. U. extend to the bereaved family our deepest sympathy.

Mrs. W. E. Blanks

Committee

Mrs. F. L. Pybas.

The Blue Mountain College Alumnae Club of Memphis has made arrangements for Blue Mountain Dinner at the Peabody Hotel on Thursday, May the ninth, at six p. m.

Former students and friends of the College will be in Memphis for the Southern Baptist Convention, and will be interested in the program of this dinner. Mrs. Modena Lowrey Berry will be the Honor Guest and feature speaker.

Write Mrs. Ellie Haynie Moss, 1109 Eastmoreland, Memphis, and make reservation for yourself and friends

—Alla Mayze Bailey,

Alumnae Secretary.

MEETINGS OF STATE EVANGELISTS

| | |
|-------------------------------|--|
| Rev. Bryan Simmons | Canton |
| April 28—May 8 | Osyka |
| June 2-11 | DeKalb |
| June 27—July 5 | Coldwater Ch., Neshoba Co. |
| July 7-14 | Anderson School House, near Flora. |
| July 16-24 (tent meeting) | Leggo and other churches, between Oakland and Water Valley |
| July 25—Aug. 1 (tent meeting) | Spring Hill, near Oakland |
| Aug. 2-9 | Bethesda, near Longview |
| Aug. 11-16 | Jonestown |
| Sept. 3-10 | Clara and nearby churches |
| Sept. 20-27 | Roseland |
| Rev. D. W. Smith | S. E. Sumrall at Laurel |
| April 17-28 | Moss Point |
| May 1-10 | Greene County |
| May 15-30 | McComb |
| June full month | Bunker Hill |
| June 30—July 14 | Ebenezer |
| July 17-24 | Meadville |
| July 26—Aug 2 | |
| Sept. 15-29 | |

There will be a banquet for students, former students, trustees and friends of the Baptist Bible Institute at the Elks Hotel, Memphis, on Friday evening at 6 P. M. during the meeting of the Southern Baptist Convention. Tickets will be on sale at the Institute booth in the exhibit rooms at the auditorium at 75c. An interesting program has been prepared and a large attendance is expected. Secure your ticket early.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

Rev. R. A. Cooper is now located
at Blue Mountain, Miss. Any pastor
needing a supply or any pastorless
church needing a good preacher
might confer with him. He gives
the gospel plain and straight.

Rev. J. M. Hendrix is the messen-
ger from the Yalobusha County Bap-
tist Association to the Southern Bap-
tist Convention meeting at Memphis
May 9-12. It is hoped that many of
our people will attend this meeting.

The Baptist pastors of north Mis-
sissippi met in their third monthly
meeting with the Central Baptist
Church, Grenada, last Monday. A
meeting of pastors and women was
held at Batesville Tuesday. These
meetings are interesting and profit-
able.

Mrs. T. A. McPherson and her
young people gave an interesting
mission program at the Oakland
Baptist Church Sunday night, after
which an offering was taken for our
mission causes. Oakland has al-
ready gone beyond the one-third and
ten per cent increase for the budget.
This church usually does what it
says it will do financially.

Last week I was back in Neshoba
County. The primary purpose of the
visit was to attend the opening day
services of the Coldwater Baptist
Church. Dr. R. B. Gunter preached
at the morning hour, the writer in
the afternoon and then Dr. Gunter
preached the commencement sermon
of the Coldwater Vocational Consoli-
dated School. Prof. Bennie J. Mill-
in and his corps of efficient teach-
ers have taught a splendid session of
school there. I attended the grad-
uating exercises. Hon. J. Knox Huff
of Forest delivered the address. The
Coldwater Church building is a nice
structure, built for service. The first
story is of brick and has some eight
rooms; the upper story has a com-
modious auditorium and two large
rooms in the rear. The cost was

\$7,000.00, a goodly sum for a small
congregation; but they seem to be a
plucky people and ready to sacrifice
for the cause. Rev. R. L. Moore is
the present pastor and seems to have
the confidence and cooperation of the
membership. Coldwater is a rural
community and the building of this
splendid church house should be a
stimulus to other like communities
to build serviceable houses of wor-
ship. I have often said that these
consolidated school communities
should be reckoned with in the loca-
tion of our churches. They are the
center of community life and we
must recognize these conditions if
we are to hold the place we desire.
I know of other communities where
struggling churches should come to-
gether and have one live church.
Baptists are a free people, of course,
and I would not abridge that free-
dom if I could, but they should not
use that freedom to retard the work
of the kingdom. Freedom is no
longer freedom if it hinders the very
work that freedom is supposed to
carry forward. I had a pleasant stay
back in the county of my youth
mingling with the people of former
days and living over again some of
the scenes of the past years. I no-
tice that Neshoba County is contem-
plating having special workers to
come out and put on special work
with all the churches that want these
works. Elders W. W. Kyzar and S.
J. Rhodes have recently been to
Jackson to arrange for the same.
This is an excellent idea and should
be studied by other counties. The
plan is to have some of the state
workers spend two days at each
church and hold all-day services giv-
ing instructions along Sunday
School, Budget and B. Y. P. U. lines.
Such work is bound to give results.

EASTER IN WINSTON-SALEM, NORTH CAROLINA

Ernest O. Sellers

The Easter Celebration of the
Moravians of Winston-Salem, N. C.,
is an outstanding and most unique
event. The custom of holding a sun-
rise service in "God's Acre" originat-
ed in a small and obscure way in
Germany. It was brought by the
first settlers to the North Carolina
colony in 1753, this year being the
157th annual celebration.

It is not a pageant but a simple
heartly act of thankful worship ex-
pressive of sincere faith in the bod-
ily resurrection of Jesus Christ as
taught in the Gospels. It is a decla-
ration of faith which reaches beyond
the grave into the glory hereafter.

As early as two-thirty A.M. bands
began to play hymns about the city
finally assembling 320 strong, for a
four o'clock breakfast in the base-
ment of the church. These bands
use brass instruments only, no
drums, only an occasional reed in-
strument or even flute.

Promptly at 5:15 A.M. Bishop
Rhonthaler now eighty seven years
of age, well and hearty, from the
front steps of the church aided by
a "mike" and amplifiers, announced
"THE LORD IS DISEN" the congre-
gation responding "THE LORD IS
RISEN INDEED". Then followed
a brief litany service with the sing-

ing to two hymns, stately chorals,
led by the band.

Next, led by the Bishop, we all
proceeded to the cemetery, there
was no loud talking, no smoking, no
pushing or crowding. Quietly a
great crowd of 25,000 and more,
(some estimated it at 40,000) took
positions on the gravel walks or
massed back of the temporary read-
ing desk erected near the center of
the cemetery.

While gathering the bands station-
ed at various points played anti-
phonally the choral hymn tunes, but
finally they assembled at the right
of the desk. This marching in con-
sumed about forty minutes. At a
signal given by the head of more
than 600 ushers, who had been di-
recting the marching, the Bishop an-
nounced a hymn in which we all unit-
ed and read the balance of the serv-
ice. The actual time consumed in
the reading and singing was not
much over thirty minutes.

The cemetery is very democratic;
no family plots, small mounds and no
monuments. Only uniform marble
slabs about 24 inches by thirty
inches and four inches thick, mark
the graves. Grass and flowers,
bright Scripture mottoes over each
gateway, rolling ground, all gravel
walks neatly raked and trimmed,
fine trees as a background, all com-
bined make it a really attractive spot.
The word death is avoided. The "de-
parted" are awaiting the sunrise of
a resurrection and a reunion.

The attraction is the crowds who
gather thus before daybreak. There
is a peculiar thrill and one is struck
by the simple earnestness of it all.
One of the Atlanta sport writers,
who was present, not a professed be-
liever said, "It is the most impres-
sive event I have ever witnessed.
Golf and baseball stories will be drab
writing for several days."

This custom of an Easter service
is observed by Moravians around
the world, "following the sun",
wherever they are located, from the
Himalayan mountains to Australia,
but nowhere has the service reach-
ed such proportions or attracted
such crowds as in Winston-Salem.

Through no effort on their part but
as a result of newspaper and maga-

zine write-ups the crowds are at-
tracted with the result that hotels
are over crowded and hundreds were
sleeping in automobiles or else drive
all night, reaching the city in time
for the service. Notwithstanding,
the fact that the event has become
the greatest one of the year in Wins-
ton-Salem, yet it is carried out with
the greatest simplicity and with it's
original purpose of reverent, exult-
ant worship.

The Baptist Bible Institute
New Orleans, Louisiana

MOTHERS' DAY CONTRIBUTION

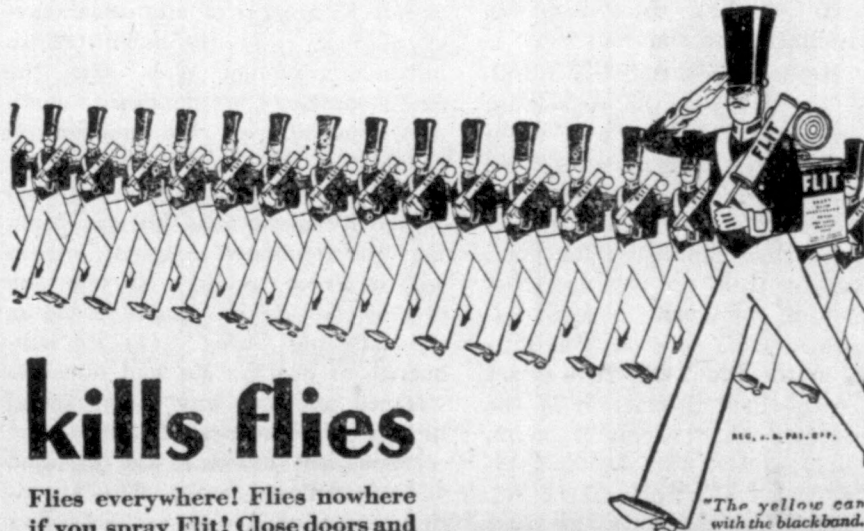
I am in sympathy with Judge Long
of Tupelo in his efforts to raise
money for the Orphanage. I am in
sympathy with the Orphanage in all
its workings. I am in sympathy
with the new management. I've
known Mr. Thompson for years, only
to admire and appreciate his ster-
ling qualities. His wife was once a
student in Blue Mountain College,
and I learned her worth from seeing
her noble qualities in her daily walk.
But I'm writing now to say to the
hosts of sympathizers that it seems
to me we ought to make our con-
tribution on Mothers' Day to the
more than eighty old ladies in the
Old Ladies' Home. These feeble old
ladies must be clothed and fed as
well as the little children, and, of
all days in the year, it seems to me
most appropriate for the Mothers'
Day offering to be given to these
dear old mothers, who are as depend-
ent as the orphans. Our church at
Blue Mountain has followed this plan
for years; but last year, we decided
to divide our contribution with the
Old Men's Home, so we gave one-
third to the latter, as there are about
one-third as many men in that Home
as women in the other.

Let's give to these dependent old
fathers and mothers on Mothers'
Day, but let us see to it that our
orphans are provided for also, giv-
ing other days to them.

—Mrs. M. L. Berry,
Blue Mountain, Miss.

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The Sunday School Department

SUNDAY SCHOOL LESSON

April 28, 1929

The Suffering Servant of Jehovah,
Isaiah 53:1-12

(From Points for Emphasis by H.
C. Moore)

Golden Text—With his stripes we are healed. Isa. 53:5.

1. The Shunned Christ fulfilled the prophecy of the rejected Sufferer. (1) The basis of rejection is unbelief to accept the testimony both of hearing and of sight. That is, on the one hand unbelievers would not accept the message of truth as embodied in the gospel and on the other hand they would not see the arm of Jehovah as manifest in his providence and power. (2) The excuse for rejection was alleged disappointment. They were looking for a palm as at Jericho or an oak as at Mamre or a cedar as on Lebanon. As a matter of fact, when the Messiah appeared he was like a tiny shoot out of the decaying stump of the destroyed Davidic tree or a sprig of green peeping up through the desert sand. He did not appear in the usual form of a king nor with the trappings of court splendor nor with the sightliness of a magnetic worldly monarch drawing everybody to him and driving everybody before him. He did not meet the worldly expectations of the world. (3) The fact of rejection therefore stands forth darkly. They who are willing to be sycophants at a shining court would not make a hero out of one who was identified with pain and associated with sickness and acquainted with the ups and downs of human grief. Therefore they looked down upon him and turned away from him. (4) The act of rejection involved a gesture of disgust. Not only did they despise and forsake him, but they turned their faces away from him. They declined to look in his face as the Messiah. They actually covered their own faces in dislike and disgust. How deep was the humiliation he endured!

2. THE SAVING CHRIST fulfilled the prophecy of the redeeming Sufferer. "Twelve times over within the space of nine verses he asserts with the most emphatic reiteration that all the Servant's sufferings were vicarious, borne for man, to save him from the consequences of his sins, to enable him to escape punishment. The doctrine thus taught in the Old Testament is set forth with equal distinction in the New (Matt. 20:28; John 11:50-52; Rom. 3:25; 5:6-8; 8:3; 2 Cor. 5:18-21; 8:9; Gal. 3:13; Eph. 1:7; 1 Pet. 2:24) and offers the hope, the trust and the consolation of Christians." (1) He saves from the pain of sin. He was acquainted with all our human ills. He knew the ache of sickness and pain, physical, mental, and spiritual, not because he was personally sick or sinful but because of his identity with the human race.

Because of this relationship he was misunderstood to be himself a victim of God's wrath afflicting him in punishment for his own sins. (2) He saves from the penalty of sin. Think of Calvary as you read the wondrous prophecy: how he was wounded or pierced for our transgressions of God's holy law; how he was bruised or crushed for our iniquities which need to be straightened out; how the chastisement due us fell upon him, thus giving us liberty and peace; and how by his stripes made on him by strokes which we deserve not only saved us from the pain but actually cured us of that which causes the pain. (3) He saves from the pull of sin. The whole human race has gone astray like a flock of sheep leaderless or in charge of false guides. But while there is universal sin there is individual responsibility, for each goes his own way according to his own will. From this downward pull of sin there is but one Saviour and he is the suffering Servant of Jehovah. (4) At last he saves from the presence of sin. In one supreme act of divine mercy the iniquity of us all is laid upon the atoning Sufferer. So we are ultimately saved from all contact with sin and exposure to it. There is no sin in heaven.

3. THE SUBMISSIVE CHRIST fulfilled the prophecy of the resigned Sufferer. (1) He submitted to suffering. His oppression was greater than that of Israel under the task-masters of Egypt or all the weakened tribes under the oppression of Jabin king of Canaan or of the hosts of Midan. Yet he was silent during his trial when he might have claimed his political rights under the law. He went to his death without remonstrance just as the lamb without blemish is led to the sacrificial altar where it is slain, or, in fainter figure, as the sheep is dumb before its shearers. (2) He submitted to injustice. He knew that his enemies secured judgment simply to get rid of him under cover of law. (3) He submitted to misunderstanding. Who saw the real meaning of his mission to earth and especially of his mission on Calvary? They would not conceive of his being cut off out of the land of the living because he was bearing the transgressions of others who deserved to die. No one was ever so thoroughly misunderstood as the suffering Christ. (4) He submitted to death. He had done no violence nor was any deceit found in him by the keenest of judicial and ecclesiastical critics. Yet he died an ignominious death. The executioners assigned and probably dug a grave for him and his cross along with the two malefactors crucified at the same time. But through the influence of wealthy friends his body was laid in the new tomb of a rich man as predicted so minutely.

4. THE SATISFIED CHRIST fulfilled the prophecy of the rewarded

Sufferer. (1) He had the reward of duty done. He pleased Jehovah with whom the compact of mercy had been made long ago for the redemption of the race. His bruises were for our betterment and his grief was for our good. Thus he made the offering for sin and thus remained unimpaired the holiness of God. (2) He had the reward of success achieved. Through his atoning sacrifice the new birth is possible. So men and women are born from above and the myriads of believers in Christ constitute his great reward. Moreover, his days are prolonged, for he did not remain in the sepulcher but rose in his spiritual body and now reigns upon his mediatorial throne. His cause is prospering and will prosper until it oversweeps the globe. (3) He has the reward of continued service. He is today engaged in the blessed work here predicted. By saving knowledge of him men are justified before God. He is the bearer of our sins if we accept him. And so the benefits of his atonement are being experienced daily throughout the world. (4) He will have the reward of complete conquest. He will have his portion with the great, for he has all authority in heaven and on earth. He will divide with the strong as ancient conquerors divide the spoils among those who helped to win the victory. Though his suffering was unto death it was a vicarious death. Though his humiliation was deep it enabled him to uplift the transgressors. Through his suffering he became our great sin-bearer and on his mediatorial throne he makes intercession for us, being "our advocate with the Father," even Jesus Christ the righteous".

ORPHANAGE SIGNAL

Dear Friend:

As Judge Long, President of the Board of Trustees of the Mississippi Baptist Orphanage, in the last issue of the Baptist Record, called the attention of the Baptists of Mississippi to Mother's Day, May 12th, and as many of our Baptist Ministers will be away from their churches on that day, I am taking this opportunity to suggest that we sincerely hope every church will see to it that an opportunity is given our people to assist with the work here. If you find it inconvenient to take the matter up on Mother's Day, please arrange to substitute the Sunday before that day, or the one following it. With all of our people cooperating, it will be easy to support the Home and provide for the needs of the children. However, if we will stop to consider what will be required to properly provide for two hundred children, we shall readily see that general cooperation will be necessary.

In conclusion, let me urge our churches, our Sunday Schools, and our Christian people generally to unite in making our Home what it should be; let us give the boys and girls committed to our care the best possible opportunity to develop into strong Christian men and women; for surely no cause is more worthy than the care of homeless children, who are unable to care for themselves. Fraternally yours,

—W. E. Thompson.

Supt. Miss. Bap. Orphanage.

SORE EYES Dickey's old reliable eye water cools and relieves a sore eye. Brightens and clears a dull, tired eye. Genuine in red folding box. Does not hurt or burn. At all good stores or by mail 25c. **DICKEY DRUG COMPANY, Bristol, Virginia.**

Girls, don't worry about middle age

Lots to recommend it, if you keep fit

TELL a sensible woman of 50 that she looks like the older sister rather than the mother of her children, and she just laughs at you.

"I'm middle-aged," she'll declare, "and not trying to hide the fact. Why should I? Middle age has a lot in its favor—that is, if you're well and healthy."

"Sick? Never had a doctor in my life except when my babies came. Never had the habit of dosing myself with pills and medicines, either. I just took Nujol—all the time my babies were coming, and in between times, too. I'll always depend on Nujol."

"Even the healthiest woman is better off by taking Nujol—especially at times when her system is apt to be thrown off balance and her regular functions upset. This pure substance keeps your system functioning normally and naturally even under abnormal conditions. It not only prevents an excess of body poisons (we all have them) from forming, but



aids in their removal. It's these poisons that age people prematurely. Make them feel old and tired and useless."

Nujol isn't a medicine or drug. For this reason it can't possibly disagree with you or upset you. It is simply a pure natural product. It works effectively without being drastic.

Start Nujol now. You'll find Nujol at all drugstores. In sealed packages only. Get a bottle today.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study: Gen. 32

Jacob has been living in Haran more than 20 years: he had come there with only his staff, and now he has wives and children, and flocks and herds. But things are not always pleasant in the house of his father-in-law, Laban, and Jacob's thoughts turned to his old home far away, and to his old father, Isaac, who is still alive. The Lord also spoke to him, and told him to go back, and that He would be with him. So he gathered together his family and his possessions, and sets out on the long journey. After he escaped from Laban, the angels of God met him, perhaps to be a guard to the company (Heb. 1:14); for in Ps. 34:7, we are told that the angel of Jehovah encamps round about them that fear Him, and protects them. As Jacob comes nearer his old home, he thinks of his brother Esau, who was the cause of his leaving home, and he is afraid of Esau. After sending Esau a message that he is coming home, he hears that Esau is coming to meet him with 400 men. That sounds almost like a little army, doesn't it? Jacob prays to his Heavenly Father in a very humble way, asking him to take care of them all, and then he sets to work to do what he can himself to make Esau friendly. He prepared a present for his brother, 220 goats, 220 sheep, thirty camels and forty cows, and other animals. Did you ever see so many animals as that? They were to be sent in separate droves, several of them, so that Esau would feel this was a very rich man coming to see him. Then Jacob sent the others across the stream, but he himself did not go out that night, for a great experience was to come to him. Perhaps as he prayed, he found that someone was wrestling with him, a man, he is called here, but in Hosea 12:4, he is called an angel. The struggle goes on all night, and finally the stranger touches Jacob's thigh, and it is put out of joint or sprained. Yet Jacob refuses to let him go without a blessing, and the stranger tells him that he has striven with God and with men, and has prevailed. Does this mean that the angel was also God himself? Read Hosea 12:5. Jacob's name is changed from Jacob, Supplanter, one who took advantage of his brother, to Israel, Prince of God, and he went out across the stream, a new man. I think his nature was changed, that night.

My dear Children:

Not many letters from you this week, but two nice ones from two grown-up gentlemen. One is from Supt. W. E. Thompson of the Baptist Orphanage, thanking us for \$23.38 which we sent, and telling us something of the dear children whom we think so much of. The other is from Dr. W. W. Hamilton, President of the Baptist Bible Institute where Miss Gladys is at school: this is to thank us for \$20.00 which we sent Miss Gladys to help in buying a new Bus to take Miss Gladys and other students out into parts of the city where poor people live, to carry them the gospel. Aren't you glad, my children, that you can have a part in such things as these?

Next week, I am going to tell you about another Girls' Contest, and I hope a whole lot of the girls will take part in it. I have such a nice present from Mr. Plautus and Miss Sue for a prize for the girl who wins, a present from England. Be sure to read about the contest next week.

—Mrs. Lipsey.

My dear Mrs. Lipsey:

Miss Gladys Andrews has just brought to my office a check for \$20.00 for the practical activities department of the Baptist Bible Institute. She was very happy in this response to her request for some help. There is great need at the Institute of equipment for the missionary work at the many places to which the students go in New Orleans. The help given is timely and will be a great investment for the cause of our Master.

Thanking you on behalf of the Institute faculty and students, and with best wishes for you and all the interests dear to your heart, I am

Yours sincerely,

—W. W. Hamilton.

It is a pleasure to us, dear friend, to make this gift. We thank you that you have taken this time from your crowded day to write us this kind letter.

Dear Mrs. Lipsey:

Your letter with the enclosed check for \$22.38, which was contributed through the Children's Circle, has just been received, and we appreciate it especially because the children are working to assist the children here.

Therefore I am taking this opportunity to ask you to please publish this expression of appreciation.

We also desire to assure the children, who have assisted in sending this money, that our children in the Orphans' Home are well and happy. They are in school preparing for final examinations so that they may be promoted to the next higher grade.

They want to know how much has been done by the children, and many of them look for the Record with the same interest that you must have.

Hoping every child much happiness, and with best wishes for Mrs. Lipsey in leading the Children's Circle, I am

Faithfully yours,

—W. E. Thompson.

Supt. Miss. Bap. Orphanage.

I know the children will be pleased to hear from you, Mr. Thompson, something direct from the Orphanage children. Whatever else we are trying to do, we are always happy to continue our contributions to our dear orphans.

Fulton, Miss., April 12, 1929.

Dear Mrs. Lipsey:

I have been thinking for a long time I would join your Circle. I am a little girl 9 years old, and go to S. S. every Sunday. My Grandmother takes The Baptist Record, and I enjoy reading it very much. My hobbies are everything that spells f-u-n. I am sending 10c for the B. I. girl.

Your little friend,

—Marie Floyd.

Thank you, Honor Member, for this letter and gift. And next week, when I announce the next Girls' Contest, won't you take part in it?

Shivers, Miss., April 12, 1929.

Dear Mrs. Lipsey:

Here I come again to write to you. I have not written in about a year. I am 13 years old and in the 7th grade. I go to school at Stonewall. Mrs. C. V. Dodd is my teacher. We all like her fine. She is also our G. A. Leader. Bro. B. E. Phillip is our pastor at Stonewall. Dr. Lipsey preached at Stonewall two years ago. I saw you up there with him. I am still blessed with a father and mother. I also have 4 brothers and 4 sisters. I have a twin sister. Her name is Lola Mae. Mrs. Lipsey, I

have been keeping up with the Bible Study, and I read The Children's Circle every time The Baptist Record comes. I will stop and give someone else a chance. I am,

Your friend,

—Ola Mae Cline.

P. S.—I am sending 10c for the B. I. girl.

Yes, Ola Mae, I was at Stonewall for one day's service. But you didn't come and speak to me, did you? But I know you and Lola Mae in your letters. You must come again. Thank you.

Liberty, Miss., April 14, 1929.

Dear Mrs. Lipsey:

I have written to The Children's Circle once, but it was so long ago. I am 10 years old, and am in the fifth grade. My teacher is Mrs. Kate Hughey. She is very good. I will tell you how I look. I have dark brown hair, blue eyes and dark complexion. I have 1 sister and 3 brothers. I am still blessed with a Father and Mother, one Grandmother and two Grandfathers. It surely is pretty weather. Mother has red lilies blooming in the yard, roses, verbenas and honeysuckle. The birds are building nests in the trees and around the house. Well, I must close. Much love to you and to the Circle,

Your friend,

—Louise Bellue.

We have some mocking birds that sing in the early morning, so sweetly. They are not really ours, you know, Louise, but we get the good of their singing. Come again.

Liberty, Miss., April 14, 1929.

Dear Mrs. Lipsey:

May I join your happy band? My Father and Mother take The Baptist Record. I have a little pet calf and a little pet cat. I am a little girl 6 years old, and in the first grade at school. My teacher is Mrs. Velma Bates. I will tell you how I look. I have light brown hair, blue eyes and light complexion. I have one sister and three brothers. One of my brothers is in Texas. We surely do miss him. Much love to you and the Circle,

Your new member.

—Merle Bellue.

You would be called a blonde, wouldn't you, Merle? Your brother will have to come and pay you a visit.

Hattiesburg, Miss., Apr. 15, 1929.

Dear Mrs. Lipsey:

May I join your happy Circle of boys and girls? I am a little boy 9 years old. I am in the second grade A at school. My teacher's name is Miss Andrews, and she is such a good one. I am sending 10c for the orphans, and hope I can send some each month. I have two brothers and one sister. I hope you print this, as I want to surprise my Grandmother. Love to all,

Your little friend,

—John H. Parker.

We are glad to have you with us, John, and tho' you missed this Boys' Contest, you must be sure to take part in the next one. Thank you for the money for the orphans.

FOR THE SAKE OF WHAT THEY ARE DOING

By L. R. Scarborough

Southern Baptists face their most sacred obligation in the month of April—That is, a worthy contribution to world-wide causes—Home Missions, Foreign Missions, Seminary Education, the healing of the sick and caring for our aged preachers. These Christ-honoring causes are pressing upon the consciences of all our Southern Baptists—their great needs for a larger and more generous support.

Why ought every church and every Baptist in the South make a special offering even above the tithe? There are two answers:

First, for Christ's sake. These causes come down to us from the veins of Jesus and are bottomed and have been built upon His living Word and redeeming commands and for His sake we ought to do it and do it generously.

Second, for the sake of what these causes are doing. Look for instance on what the Relief and Annuity Board is doing, helping meagerly it is true, but helping one thousand or more aged preachers and their dependent loved ones and building up funds to help the preachers who will soon be aged and infirm. My, what a blessing! Or take helping the hospitals—the sick, the rich sick, the well-to-do sick, and especially the poor sick who could not help themselves. What a blessing to make possible the best hospital and medical environment and aid and do it in the name of Baptists and Christ. Or, for instance, look on Home Missions—the tens of thousands of Indians and millions of colored people, and millions more of foreigners, the great mountaineers, and the people in the valley and those on the frontiers. Home Missions has filled the world with the glory of its service. For the sake of what Home Missions has done and is doing, let us do our best with a generous offering.

Or for instance look at what our three South-wide Seminaries are doing—More than 1,200 God-called, consecrated, cultured young men and women who have answered God's call for special service. We are preparing them, giving them the New Testament truth and methods and ways of building Christ's Kingdom—training them in the finest of the fine arts—winning the lost to Christ. Just for their sakes and their education and their preparation for a larger and more effective work in all the places of need around the world. Let us do it for their sake.

Or, look at Foreign Missions—Look at the fine group of missionaries in seventeen lands devoted to the highest and best for Christ; giving their lives unselfishly to winning the lost, training the saved, healing the sick and making a bigger and better place for Christ in the darkness of the world. Look at the schools they are building—the more than 25,000 young people they are training in this, the sick they are bringing back to health, the service they are rendering the mission stations and churches, the lost they are leading to Christ and the saved they are training in world-wide service. Oh, just for the sake of what our Foreign Mission Board is doing!

Let every Baptist make a special offering bringing his gifts up to a tenth of his income and above, making a generous free will offering out of gratitude to God for giving us His Son and giving us His great causes which carry Christ to the lost. Just for the sake of what they are doing. God help us to do our best and get it into our State offices and to the general boards and insti-

(Continued on page 15)

Baptist Student Union

"We sought for the Truth and found the Christ."

Elmer C. Prichard, Pres. Miss. Coll. Wade Wells, Sec'y., Woman's Coll.
Bertha McKay, V. Pres., M.S.C.W. Wilson P. Gill, Treas., A & M
Joseph Flowers, Miss. Coll., Editor

Address all communications to Box 221, Clinton, Miss.

More B. S. U. History

In 1923 three regional conferences were held in the following cities: Shreveport, La.; Chattanooga, Tenn.; and Greensboro, N. C. These meetings proved beyond a shadow of doubt to be a great success. During the next year regional meetings were held at Shawnee, Okla.; Murfreesboro, Tenn.; and Raleigh, N. C. The meetings of the second year proved to be such a tremendous success that the need of more conferences was evident. Mr. Leavell realized the great need of reaching more students of our Baptist Colleges with inspiring and uplifting programs and in the year following the meet of the three regional conferences, a conference was planned for thirteen different states for that year.

The next outstanding event in our history was the All-Southern Student Conference held in Birmingham in October of 1926. That happened during the writer's Freshman days in college, but the impressions of that meeting will stay with him as indelible prints as long as his soul is in the clay. Perhaps that is the most outstanding meeting of Baptist students since Baptists began to control schools. There fifteen hundred students, gathered from the upper end of Maryland to the wide prairies of Texas, met fact to face and said, "Christ—Master of My Generation." It will live forever in the minds of all who attended that epoch making meeting.

At the Southern Baptist Convention in 1928 the work was committed to the Sunday School Board. An Interboard Advisory Committee was retained. On this committee are represented the Foreign Mission Board, the Home Mission Board, the Woman's Missionary Union, and the Sunday School Board. Our Student Work is as well established now as the B. Y. P. U. or Sunday School. The home of the work is at 161 8th Avenue, North, Nashville, Tennessee, at the home office of the Sunday School Board.

There are three people at the head of our work who are loved by every student who ever knew them. Mr. Frank H. Leavell, Secretary of the Department; Mr. William Hall Preston, Associate Secretary; and Miss Ethel McConnell, Associate Secretary are daily helping, inspiring and leading the students to greater peaks of achievement for the Master. Only last week Miss McConnell was in Mississippi helping with the work. She visited the following campuses, M. S. C. W., Woman's College, and State Teachers.

Last week I mentioned the fact that of the 100,000 Baptist Students in the territory covered by the Southern Baptist Convention 35,000 were in Baptist Colleges. To care for

these 35,000 as well as a big part of the remaining 100,000 37 full time secretaries are employed by Southern Baptists. There are four statewide secretaries; 30 secretaries on a campus; and three south-wide secretaries. The Student secretary force is growing rapidly. We have four full time secretaries in Mississippi at present. Mr. Fred Terry is at Ole Miss, Miss Irene Ward at M. S. C. W., Miss Mary Yarbrough at Blue Mountain, and Mr. J. H. Pennebaker at S. T. C.

In October and November of last year fourteen State Student Conferences were held throughout the Southland. Counting students in centers where conferences were held, as well as visiting students, fully 10,000 people were reached by these conferences. The impressive key note of all, save one, was "Magnify Christ—the Master." Thirteen of these states now have a dependable organization.

Next week the work will be taken up with our various publications and activities.

—Elmer C. Prichard.

Student Retreat

Ridgecrest is fast becoming a by-word with Baptist Students. To some that word means very little. Perhaps it takes on new meaning when we couple it with Student Retreat. Each summer there is held at Ridgecrest, N. C. a meeting of Students. At this popular Baptist Assembly grounds the younger generation of Baptist thinkers confer together and plan the B. S. U. work for the coming year. Last week a number of letters and posters were sent out to various campuses informing you of the date, and some of the features. You will hear more of that later. Next week we hope to have an interesting article dealing in full with the Student Retreat. Make plans to attend, June 28 to July 5.

This is the month of B. S. U. Cabinet elections. Four reports have come in. What about yours? Those reporting are, Ole Miss, Blue Mountain, State Teachers College, and M. S. C. W.

Mississippi hasn't reached its quota of Baptist Student subscriptions yet. Mr. Wilson P. Gill, of the subscription committee, is very anxious that this be reached immediately. Won't you help keep Mississippi at the front. Our present goal is 100 new subscriptions before Retreat time. A little better than half that number has been gotten. Address subscriptions to Wilson P. Gill, A & M.

S. T. C. and the B. S. U.

B. S. U. officers for next year were elected by vote at B. Y. P. U.

general assembly last Sunday night. Something like one hundred votes were polled, nearly twice the number that were cast one year ago. The officers elected were as follows:
President.....Pauline Vanlandingham
1st V. Pres.....Rodes
2nd V. Pres.....Edna Ellis
Secretary.....Emma D. Lewis
Treasurer.....Guy Hawthorne
Music Chairman.....Elsie Macet
Publicity Chairman.....Nell Burgess

With these capable leaders, we hope to go forward in a greater way than ever before.

Miss Ethel McConnell, traveling Student Secretary, came Monday, April 8 to be with us and to help the B. S. U. in any way that she could. Just after the election of B. S. U. officers it was indeed an opportune time to teach the B. S. U. Manual to the new officers and others interested at S. T. C., and this Miss McConnell did in her own inimitable way which was made very interesting to all who attended. As many as forty five attended some nights. On the closing night Miss McConnell talked to a splendid group on the steps of College Hall on the subject "Rivers". At the close of her talk twenty five took the test and will receive their award. Her farewell greeting was "meet me in Ridgecrest".

—Reporter.

PERILS OF CONSOLIDATION OF MISSION BOARDS

L. R. Scarborough

Several good, constructive brethren have proposed a solution of the mission problem by combining into one the Home and Foreign Mission Boards. I see some grave perils which would line the way of such consolidation. I name them without much discussion. Their force is apparent.

1. Nothing would be gained in economy. The overhead expense and number of agents would be practically the same if the work was efficiently done under one board.

2. There will be complications in administration. Both causes require our best leadership. It is difficult now to get strong leadership for one board—how much more for two boards. And if we have a secretary for each department they would have to be co-ordinate and co-equal if the administration was efficient; and this would be a complicated affair.

3. The financing of so large problems, as two boards combined would be, would strain the banking accommodations in any one of our cities. It is not an easy matter to finance one of these boards in one city. Two of them would add to the difficulties.

4. The moving of one of our boards to the location of the other or moving of both to a new central city would create antagonisms. It would cause widespread disappointments to the sections which lost one of or both boards, and this would react on contributions and confidence. It is impossible to think that you can move both boards to a central city with the favor and complacency of the states and adjoining states from which the boards are moved. Here lies a great peril.

5. There is no successful precedent either in Baptist history or the history of other denominations encouraging a combination of home and foreign mission administration, except probably Southern Methodists who are trying this consolidation. The two boards in Southern Baptist history have been separate from the beginning. Northern Baptists tried one board three years ago and gave it up as a failure. There is no encouragement from other denominations of any large proportion in this matter. Combining the two boards flies in the face of history and has no historical encouragement.

6. Baptists naturally fear the results of concentration of authority. This combination would arouse the fears of multitudes of our people that too much centralization of power and authority would be dangerous to our democracy. Already there are fears and complaints along this line, whether they are well founded

(Continued on page 16)

BAPTISMAL

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

15th Ave. Meridian Has New Junior Union

Miss Pearl D. Gibson, General Secretary of B. Y. P. U., 15th Ave. Meridian reports a new Junior B. Y. P. U. for their church. This gives them two Junior unions. The new union has adopted the name "Tip-Top" and they are. Miss Augie Ross is the leader of this new union and we shall be looking forward all along to having some good reports from them.

Biloxi First Reports New Intermediate Union

Director R. E. Denman reports a new Intermediate B. Y. P. U. for their church, First Biloxi. This union became necessary because the Intermediate union grew too large to do good work. Miss Mildred Izard was elected Leader of this new union and Miss Mary Louise Kelly is the Assistant Leader. Elwood Dejean is the president, the other officers were elected but names not given in the report. Mr. Denman says that he thinks he will have to divide the Junior union before long as it is too large for best work. In reporting the work attention is called to the splendid interest manifest on the part of all members this makes the heart of a director to sing.

Associational Conferences

During the last few weeks both state B. Y. P. U. workers have been in the field holding associational conferences. For the most part these conferences have been well attended and splendid interest shown. These conferences have been limited to churches in certain sections of the association, several conferences being held usually in each association. Two outstanding conferences were the ones at Oak Grove church Clarke county with five churches represented. There were two other conferences in Clarke county also. Another splendid conference was at Okolona with six churches represented with an attendance of 150. The churches represented were as follows, Houston 26, Beuna Vista 7, Van Vleet 8, Egypt 4, Mt. Olive 25, and Oklona 80. Miss Durscherl reports a successful group of conferences in Leake county. Mr. Talbert reports a good conference at Wiggins for Stone county.

Summer Workers

We are repeating the announcement made a week or so ago that we shall do all in our power to give a worker to every rural church this summer that asks for one. We shall appreciate it if the invitations may be given through the pastor of the church as we want to be sure always that whatever plans are made for the churches shall be in keeping with the plans of the pastor. We shall have to have the invita-

tions early in order to provide for them.

Live Wire Union, Philadelphia, Receive Returns From Recent Meeting

Miss Jessie Haggard, leader of the Live Wire union, a Junior B. Y. P. U. of First church Philadelphia, writes that during the recent meeting of the church that nine of her boys and girls were led to the Savior. She is of course very happy over this and feels that the work these boys and girls have gotten in the B. Y. P. U. has had a part in bringing about this result. We rejoice with Miss Haggard. Certainly if a union has some who are not Christian, the leaders and Christian members will be ever seeking that they may find the Savior, thus the union has an opportunity to put in to practice the training in soul winning.

District B. Y. P. U. Conventions

June is always District B. Y. P. U. Convention month for Mississippi and this year we are expecting these conventions to be the best ever. Full announcements about them will be coming out in the Record right soon and all along from now till then. The first one will be for district Three and meets with the Amory church, June 4-5. The second meets at Forrest June 6-7, District Five convention meets June 11-12, District Six the meeting will be at Tylertown June 13-14. Flora will be the host church for District one on June 18-19 and Greenville for District Two June 20-21. Note the change in place for district One. This change was made from Jackson because we felt that Jackson had just entertained the state convention and that perhaps it would be better to let them have the district convention later on.

Chicken

Chicken, that is what the management says we will have at least for part time at the assembly this year at Castalian Springs. LISTEN an outing in the prettiest spot in Mississippi with a wonderfully helpful program mornings and evenings with the afternoons open for rest and play and the cost in the hotel will only be \$1.50 a day if you stay the full time. \$1.75 a day if you stay only part time. If you want to bring your tent and camp, you will be given all privileges of the assembly grounds for \$5.00 for the full time. Save your quarters and dimes and come along with us this year.

Report of the Third Meeting of the Leake County Associational B. Y. P. U.

The program was opened with a song service. We then had the Sunday School lesson after which Bro.

Johnson led in an opening prayer. Mr. Charlie Williams delivered the welcome address, and Bro. B. J. Barnett responded.

We next had a discussion led by Mr. J. J. Paschal on: "The Hardest Point in the Sunday School Standard of Excellence, and How to Reach It". After this we were favored with a vocal duet by Miss Ola Ruth Thomas and Miss Croya Brantley. Then came the fine message from Mr. A. W. Talbert which everybody enjoyed. After the message the following were appointed on the Nominating and Resolution Committees:

Nominating Committee: Mr. M. C. Furgerson, Miss Doggett, Mr. Stovall. Resolution Committee: Mr. M. G. Scarborough, Mr. Charlie Williams, Miss Lena Brooks. Then we adjourned for dinner.

After dinner the program began with a song service led by Mr. Scarborough. Mr. Richard Stovall then made a very interesting talk on: "What Is Extension Work?" After which we were again favored with a vocal solo. The Carthage Intermediate B. Y. P. U. gave a very interesting demonstration of the weekly meeting.

The Committee Conferences were as follows and led by the following:

Program Committee—By Mr. Talbert. Membership Committee—Miss Valentine Paschal Social Committee—Miss Lena Brooks, Instruction Committee—Mr. Charlie Williams. Missionary Committee—Miss Annie Grimes.

We had a very interesting report from each of the Committees. Then the churches were divided into groups. After the division Mr. Talbert held a very interesting conference with the congregation. Mrs. Kate Grimes gave a very interesting discussion on the: "Importance of Daily Bible Reading".

The reports of Committees on Nominations and Resolutions were then read and adopted. The last minutes were read and preparations were made for the April Conferences.

The time and place of next meeting will be at Carthage, the third Sunday in June. After this we adjourned.

—Omega Nutt,

Secretary—Treasurer.

BROOKSVILLE

We have just closed the series of evangelistic services in our church at Brooksville, Dr. E. F. Wright of West Point preaching and the pastor led the music. There were 30 additions to the church; 21 of these will be baptized Sunday night next. Many of the folk here say this is one of the best revivals ever had in our town. I must say that I never saw a group of church members do better personal work, not at church, but at business and in the homes. Practically all the teaching force of our church did excellent work. The people made the music a rich part of the services. They love to sing.

I do wish to say that Dr. Wright is different from most preachers. He is a brilliant student, a middle-aged man, a man of wisdom, and has no

other motive but to glorify Christ with his life. His own church is a regular spiritual incubator. Folks are saved nearly every week and confess Christ at his church every Sunday. He is reaching out in the country places and leading four such churches as well as the city church. We in east Mississippi are glad to have such colaborer as Dr. Wright.

Our Sunday School is reaching the standard and the enrollment has recently increased some twenty, the attendance has reached 128, which is said to be the highest in record of the church.

We are happy and striving to do other things for Christ.

Yours in Him,

—C. O. Estes.

A woman who owned a big Lincoln thought she could drive without thincoln.

While she drove she would talk, But she drove off the dock.

Now the ferrymen thinks she's still sincoln.

—The New Outlook.



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HEALING HUMANITY'S HURT

A True Hospital Story

The Protestant Home for Babies located in New Orleans, is doing a fine work of Christian Ministry for all this section. Scores and hundreds of homeless babies and young children are rescued from nobody knows what, and given a home in a Christian environment. The Protestant Home for Boys, in which older boys are cared for, likewise is doing a great work. I call to mind now two of the foremost business men in New Orleans who were reared in that Home—stalwart Christian men they are too.

The Southern Baptist Hospital does all the hospital work for these two homes as a part of its ministry to the helpless sick. We also do all the hospital work for the Waldo Burton Home for Boys—an institution of Christian Ministry, with a splendid Presbyterian elder as superintendent.

Southern Baptists are doing a work through their Hospital in New Orleans that few know of. And no city taxes or other general fund is available to us. We work only as Southern Baptists make it possible for us to —by their gifts to us for the purpose.

A DOLLAR WILL HELP

**Southern Baptist Hospital,
New Orleans, La.**

PRINCE AND THE ANGEL (Continued)

II

Next morning, because it was one of the requirements of the Farm, Prince attended Sunday School, and sat in the class taught by "Doc", a life man. What could be gained, he asked himself, from listening to a murderer expound the scriptures? The doctor was a man of culture, and his words were earnest and reverential, but Prince deliberately shut his mental ears.

A sermon by a young theological student followed, but Prince refused to listen.

After the one o'clock dinner there arose a cheerful excitement. Every trusty not on guard duty, made a bee line for the road leading to the railroad station, eagerly waiting for the coming of the two o'clock train. Prince watched them from the gallery in front of the sleeping quarters with their guns, wore an air of expectancy, and began to watch the road after the train whistled.

At last an open car came in sight. Squatty was driving at a funeral pace, and stopping at frequent intervals, for a group of trusties to shake hands with the Angel. When they reached the gate a woman alighted and started up the walk. Prince left the gallery and seating himself behind a great oak, drew a paper from his pocket. He could hear the Angel greeting the men with expressions of interest, and occasional jests. What manner of woman was this who chose hardened criminals as her daily associates? She was undoubtedly educated, and tactful. He could hear her complimenting the warden upon the recent improvements on the grounds, asking Skinny about the ball team, questioning Squatty about a musical program, and introducing herself to a new man who had watched her arrival with open-mouthed curiosity.

And then The Angel stood before him! A woman of middle age, tall, well proportioned, but certainly not beautiful. Her head was turned in gray, but her complexion was fresh, and a sweet, sympathetic smile, and clear true eyes combined to give her a wholesome, winsome air. Her face was placid and her manner cheerful, although there were traces of sorrow, deep and crushing upon it.

Prince arose and took the proffered hand.

"You came while I was on my vacation" the Angel was saying, "but my boys have written about you. They are so proud of being able to write me the Farm news. I am going to expect you to help me to teach them this fall. The Doctor and I are not quite faculty enough for such a variety of grades."

"When do you teach?" Prince blushed, half ashamed of his interest.

"Every afternoon after three. The boys work the earlier part of the day. You could assist me in Arithmetic, if you are willing to give an hour a day."

"I'll be glad to help if I am permitted to do so."

"The Angel will fix that", cried Reddy eagerly. He followed the Angel as her shadow.

"Arrangements for the work will be made in a few days," replied the Angel. "Be sure to come to the chapel after supper. I am going to tell the boys about the Normal I attended. We are to have some music. Remember, we are to be



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friends."

She passed to a group of ball players and began to question them about the coming game. Prince held his paper before his face, but it was upside down!

Prince cherished a contempt for a woman lecturer. A woman, he reasoned, who would so far forget herself as to stand before a mixed audience, lost her right to respect and reverence due womanhood. The Angel stood on the rostrum as he entered the chapel, and he was sure he would despise her after that speech. He vaguely hoped that he would. But the speaker's voice held her audience, and Prince listened. There was no effort at oratory, no appeal to the emotional nature, or sympathy, but merely a free and easy talk as friend would speak to friend. The doings of a state normal would seemingly be of little interest to an assembly of criminals, the majority of whom were densely ignorant. She explained the work and told of the benefits she had received in the simplest language. She expressed the desire to give the boys the benefit of the advantages she had enjoyed, and made suggestions as to improvements she wished to introduce. One and all listened eagerly.

It was all bosh—mere bosh, Prince kept saying to himself. Yet what caused those stupid faces to brighten, with hopefulness?

When the Angel took her seat, the Doctor started to singing a familiar hymn in which all joined.

III

During the next few weeks Prince saw a great deal of the Angel. Through her influence he was permitted to spend a greater part of each afternoon, except on Sundays, in aiding in the instruction of the convicts. Gradually some degree of enthusiasm for the work awakened, and he began to feel a genuine interest in the progress of his pupils.

One October afternoon, Prince remained in the chapel, which was used as school room, after the boys had passed out. The Angel and the Doctor were planning a course of reading for the educated men of the Farm.

"I believe we can get them to take it," said the Doctor. "It will be a great thing. Our work is limitless. I am tempted sometimes to cry out aloud in an expression of thankfulness to my Maker for saving us from a drunkard's grave, and giving me the great work of uplifting these fallen men." The work came to me through disgrace and a broken heart, but I'm thankful for it."

"There is no ruined life beyond the hope of Heaven," replied the Angel softly.

The Doctor left the room and Prince and the Angel were alone.

"How can he feel thankful for this and he is here for life?" asked Prince.

"He has learned that true living does not consist in what others think of us, or of what we may appear."

"But his life is to be spent in penal servitude."

"He took a human life, and accepts his punishment as just. There

IN MEMORIAM

In Memoriam

Mrs. Charlie Horn, age 62 years, 11 months and 23 days.

Sister Horn united with Poplar Springs Baptist Church, Newton County, in early life. Her membership remained here until her death.

She leaves behind a husband, two children, five grandchildren, three sisters and six brothers to mourn her going. She was a good woman and loyal to her Savior, living a devoted life to her church and home, and we feel sure she was ready to go when the summons came.

Weep not, loved ones. Blessed are the dead that die in the Lord.

—C. S. Thornton.

OBITUARY

On the 6th of March, 1929, the sweet spirit of Mrs. Mary Ann (Baron) Beasley slipped away into the realm of bliss to live forever with her Savior, whom she loved and adored so devotedly in this life.

"Aunt Mollie", as she was so affectionately called, leaves 8 sons, Henry, Byrd, Johnnie, Marcus, Jasper, Affie, Robt. and Chester; 3 girls, Mrs. Nina Smith, Mrs. Ebbie Chance and Mrs. Sallie Harrison; 88 grandchildren, 59 great-grand-children and a host of friends to mourn her going.

Sister Beasley was a great soul, as all who knew her gave testimony, a member of Bethel Church from youth. She attended church services when she was not physically able. Many nights when too cold, or damp, she was there to testify for her Lord.

She was a good citizen, always casting her vote for the moral man. She was interested in every progressive move in our country, and was always found on the right side of every issue.

She was a noble Mother—her husband having preceded her to the grave 30 odd years, leaving her to battle with the "world of want", that heroic God-loving soul was victorious. She reared manly boys and three noble, virtuous girls who are indeed a credit to her, and are living and blessing their dear motherly Mother. Eternity only will reveal the anxious hours and the persistent efforts that "Aunt Mollie" spent for this great number of children—feeding, clothing, training for the high ideals in life, and getting them to prepare for eternity.

Sister Beasley has wrought well, and as the writer knowing her so well will say to the sorrowing ones, that if there is a child, grand-child or great-grand-child who is not a Christian, she is lovingly beckoning you now to love her Saviour and prepare to meet her on the "golden streets" of the Heaven above.

Her pastor,

Jas. A. Chapman.

is a great deal in the way we accept justice. It may be the making or the ruining of a life."

"Suppose " Prince's voice

was almost a whisper—"Suppose accepting a punishment as just would ruin another life?"

"The truth may cut like a knife, but it never ruins a life. Why not put aside all deception, and be true to your Maker and yourself, Prince? And Prince knew that the Angel had fathomed his secret. Before he was aware of it he was getting "the load off his mind" just as Reddy and many others had done, by honest confession. He told of his position of trust in the bank, of his temptation to use money not his own to gratify his wife's ambition, and of his successful investments. At last there seemed an opportunity of doubling a large amount, but the loan of many thousand dollars was necessary to the scheme. It was to be out of the bank for only a short time, and he risked it. He lost in his speculative investment. But there seemed to be a chance to win in another venture, and again he took the risk. He lost, and the suspicions of an enemy betrayed him before he had time to replace the money. Then followed the disgraceful charge, the arrest, the trial and only the missing money and a chain of circumstantial evidence were against him.

"I never meant to steal. I intended to pay back every dollar I used. I will pay it back if I ever get out of here. My wife and friends believe me innocent. It would be heartbreaking for them to know I used that money, and...." Prince's voice broke, and tears streamed down his cheeks.

"But are you innocent? Are you being punished unjustly, my friend?"

"I never intended...." "I....." he stammered, "I thought....." Prince's face hardened, and he abruptly left the room.

The following Sunday afternoon Prince was called to the warden's office. He entered the room to meet his wife. He expected her to shrink from him, clad as he was in prison stripes, but after one startled glance, she seemed to ignore his garb. She greeted him affectionately and whispered: "Courage. Have courage, and don't give up hope, dear. This unjust punishment will soon be over. Your lawyer is at work and your pardon is surely coming.

Prince turned deathly white, and sank into a chair.

"Is the good news too much for you, dear?" continued his wife, laying her hand fondly upon his shaven head. "But it is no dream, dear heart. You can sue for damages. Don't look so incredulous. I did not write you because I wanted to tell you the good news myself."

The wife talked on, so happy in the thought that her husband was soon to be free that she failed to note the anguish in his eyes and his

persistent silence.

When the tap of the warden on the door warned the little woman of the coming of her train, she bade her husband an affectionate goodbye and entered a waiting car, her face radiant with hope.

Prince sought a secluded corner of the open court, sank down on a bench, and burying his face in his hands, groaned in mortal agony.

Sometime in the twilight he felt a gentle touch on his arm and looking up, faced the Angel.

"I know of the prospective pardon," she said. "The Governor wrote the warden. I understand your struggle. You must fight it out for yourself."

All through the long night, Prince fought his battle. On bleak Monday morning he picked cotton under the watchful eye of a trusty, and mentally argued the question of a man's right to accept what came to him. The week passed, and still the inner conflict continued.

On Saturday evening during the regular band practice, Prince sat apart from his fellow convicts, listening to the music in moody silence. The usual selections had been played, and some one called for a song. One of the members of the band sang "Annie Laurie" to the tinkling accompaniment of a guitar, and was enthusiastically applauded.

"I want our quartette to sing "Lead Kindly Light" as a closing prayer," said the Angel, rising from the corner where she had been sitting with the warden's wife. "That song marked the turning point in my life when I was on the verge of despair. It may influence others."

The Doctor, an accomplished musician, had trained the quartette, and sat watching them with evident satisfaction. The beautiful hymn floated through the chapel with wonderful distinctness. Many eyes were dimmed with tears, and many hardened faces grew gentle with feeling.

The song ended, and at the sounding of a gong the men filed out to their sleeping quarters. As he passed the Angel, Prince held out his hand. She grasped it cordially. Looking into the young man's face she read "VICTORY" over a great temptation.

"I will pay the penalty the law demands for my crime," he declared firmly, "and when I am a free man I will serve my Maker and fellow men by giving them the best that is in me."

"And the Master will make you a channel of blessing, friend," replied the smiling Angel.

Ms. Mattie Arender, wife of Rev. L. P. Arender, of Delhi, La., was buried at Summerland, Miss. April 6. Bro. and Sister Arender were formerly of Smith County, and she was brought back home and buried among her people. She leaves a husband, one child, two brothers, one sister and a host of relations and friends to mourn her going. Services were conducted by Rev. J. W. Hudson, of Taylorsville, Miss.

FIRST BAPTIST CHURCH, PHILADELPHIA, MISS.

We have just closed a very successful meeting in our church here. Dr. W. M. Bostick, of Clarksdale, did the preaching and Mr. Jimmie Wilson, of Canton, had charge of the music. We were happy indeed to have these two fine christian workers in our midst. It was a special joy to have Dr. Bostick with us again, as he was my pastor when the church at Columbia ordained me to the full work of the ministry, and his helpful counsel in those days when I was trying to find God's will for my life meant more to me than perhaps he will ever know.

Brother Wilson has a splendid voice, and brought some great messages to us in song. He is now doing some special work at Miss. College, better preparing himself for the Master's work.

We were also fortunate to have with us during our meeting, Mr. and Mrs. D. Curtis Hall; who have recently moved back to our State, and are now engaged in evangelistic work, also Mr. J. R. Parker another one of our evangelistic singers, who has been in training at B. B. I. These fine folks added a great deal to the success of our meeting.

Our people had been praying and planning for some time for a great meeting. We reached many of the folks that have been on our hearts, much to the delight of those who had been so much interested, and had laboured so faithfully for their conversion. We have some of the finest people here that you will find under God's heaven; willing to undertake any thing for Christ's glory.

We have had the pleasure of welcoming into our fellowship ninety five in these seven months that we have been here, fifty three of these coming during our recent meeting. May the Lord be glorified in it all.

Sincerely yours,
—W. W. Kyzar.

(Continued from page 11)

tutions by May the first and go to the Convention forgetting the things that are behind and pressing forward to the things that are before us,—all that is within me cries aloud to Southern Baptists to become builders, generous givers and soul-winners clear out to the finger tips to the ends of the world.

Rev. A. Reilly Copeland, Pastor of Tabernacle Baptist Church-Waco, Texas, will preach in the First Baptist Church, Galveston, Sunday, Apr. 28, morning and evening. Rev. Copeland has been in Waco since 1922 and has a strong Church of 1200 resident members and 800 in Sunday School. The Church has recently raised money for a new library to be opened to the public in May. The Church also has let a contract for a new modern 8 room brick veneer parsonage with double garage to be built at 1516 Clay Avenue which will also be opened for inspection latter part of June. The Church reports finest spirit and progress of its history with baptismal service each Sunday nite. Recentil 10 new Sunday School rooms were added, and other improvements made.

—A. Reilly Copeland.

"Hurrah! Five dollars for my latest story."

"Congratulations, young man. From whom did you get the money?"

"From the express company. They lost it."—Lowell Citizen.

"What's the matter, Mother?" said the son, entertaining his mother down town. "Don't you like a restaurant dinner for a change?"

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A SOBER CONSIDERATION OF SERIOUS ISSUES

David M. Gardner, Birmingham

Perhaps the most important question for consideration at the coming session of the Southern Baptist Convention will be the final settlement of the Home Board situation. It is evident that many among us are not at present in the proper mood to justify the hope of a happy settlement of a matter so serious. At this point we must guard against some grave dangers.

1. Some of us reached a verdict in the Carnes case before all of the evidence was in and now we are disposed to make such verdict final in spite of later developments. As a rule the first reports of any great tragedy reach the general public through press reporters and public speakers of the "brain-storm" type. The public is eager to hear something and such characters are always willing to say something. In fairness to ourselves and others we ought to take the "they say" and "somebody said" variety of evidence with a grain of salt. We have run down a number of things reported to have been said and done in connection with this ugly case only to find that such things were not based upon facts at all. And it is strange that all such reports are of a hurtful nature. We haven't heard a single false report destined to make us think more highly of our brethren or to help us in a sane solution of the problems before us.

2. There is the danger of being too caustic in our criticism of individuals and boards. Incriminating charges and counter-charges against our brethren who have served Southern Baptists through the years is manifestly unfair, cannot possibly help us in the present situation, and will do great harm to our work in the future.

The members of our various Boards are busy laymen or pastors who are serving through a sense of duty and not for personal gain. Some of the criticism indulged in recently has done grave injustice to these noble spirits, and if continued will mar, if not disrupt, our fellowship and destroy the morale of our people. The very genius of our organization necessitates considerable time, thought, and labor on the part of a large number of individuals who serve without cost to the denomination. These are not expecting the applause of Southern Baptists, but they are deserving of our sympathy and co-operation. Yes, they have made mistakes and have confessed some of them. But the fact that we make mistakes does not mean that we are bad, but that we are merely human.

No one will question the right of an individual Baptist, or a group of Baptists, to express an opinion concerning the Home Board management, or the management of any other Baptist Board, or the right of such groups to register the wish for the resignation of a member of a board, but many will and do doubt the wisdom and justice of such procedure. There is the subtle insinuation

of either willful, if not criminal negligence, on the part of good men in any such suggestion. If we continue to cast aspersions upon the characters of those who serve us, the day is not distant when self-respecting men will be forced in self-defense to decline to render such service.

3. Then, there is the grave danger of becoming so absorbed with mistakes and personalities as to lose sight of the main issues. The fact that mistakes have been made in no way releases me from my obligation to God and my fellowmen. Dr. A. J. Barton said at the Alabama State Convention: "If every other person on earth should turn traitor to God, it is my high privilege to be true to duty."

4. There is always the danger of becoming so obsessed with our own ideas of doing a thing as to fail to see the merits in the ideas advanced by others. The writer has believed and has expressed such notions in small circles for several years back, that the consolidation of the Mission Boards would be in the interest of missionary effort both at home and abroad. Others are just as sincere in their conviction and contention that the success of our Home Mission work is dependent upon the maintenance of a separate Mission Board, and in fairness we must all confess that stubborn facts are hard to argue against. Such contenders have a splendid array of facts on their side. Our Home Mission Board has succeeded. Its history reads like a romance. Any argument for the discontinuance of the board, or even for merging the board will fall flat under the weight of facts. Those of us who advocate more rigid economy in the operation of our mission work, together with those who advocate drastic changes in the boards as a rebuke for minor mistakes in management will not make the major mistake of denying, or even disparaging, the phenomenal record of this agency of our denomination.

Still others would have us abolish the Home Mission Board outright, and thus destroy all co-operative efforts by turning missionary tasks over to the respective States. This plan would ease the burden for some States and over-burden other states. Paul has a word to say in the interest of co-operative effort in II Cor. 8:13-14: "For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality."

We must not go up to the meeting of the Southern Baptist Convention feeling that we have said, or that we are capable of saying, the final word on the matter. We may be wrong. At best we are never very far from wrong. As Baptists we are free enough to disagree concerning methods. But we all agree that out missionary work must continue and we ought to go along together. A good Baptist will likely want the privilege of expressing his notions, and will have his way if he can, but

if he can't he will go along and let the brethren have their way. We can do business for the Lord with one Board, or two.

We will go up to the meeting of other days, Dr. Gambrell, would he Convention with several plans, but with open minds and prayerful hearts. Southern Baptists are in for Home Missions. If there is a better method than our present plan of operation we want to adopt it. As our noble and wise leader of say of us, Southern Baptists are following various and varied trails in their thinking, but we are all hunting for the right trail, and when we find it there will likely be less barking, but more progress.

(Continued from page 12)

or not. The whole movement in religion through Unionism and in business through combinations is towards centralization. Baptists had best go another read.

7. The scriptures, the commands of Christ and the example of the apostles seem to emphasize separateness of the home and foreign mission problems.

8. The peoples and problems of home missions are different from the peoples and problems of foreign missions, and no one administration is likely to administer wisely the problems and meet the needs of so varied and different work.

9. Under the same administration of the two boards the needs of the home field, when appropriations are being made, would be in competition with the needs of the foreign field. The home field leaders being closer by could bring heavier pressure and put at a disadvantage the needs and leadership of the foreign field. Here lies a great peril to foreign missions.

10. During the period of transition from the old plan of two boards to the new plan of one board all of our causes would suffer. Many churches would withhold contributions waiting the success of the new plan. It would encourage the period of indifference and non-co-operation. We have had enough of this already.

Certain Vital Suggestions

Without enlarging on and elucidating the above pointed perils, I venture some suggestions to the brotherhood.

1. Let us pass out of, with prayerful co-operation, the period of fault-finding. We have had enough of that already. Nobody can do his best while everybody is criticizing and fault-finding. If the fault-finders would spend less time in criticizing and more time in co-operating

our situation would be healthier and our treasuries would be fuller.

2. I suggest that we quit tinkering with our denominational machinery. While a mechanic is working on your engine you cannot run your car. Many supposed experts have stopped the Baptist engines long enough by tinkering with the machinery. Let us turn on the gas and go on down the road.

3. Let us encourage the Foreign Mission Board to secure at once, by prayer to the God who furnishes our supplies, another great Secretary to join up with Dr. Ray and push foreign missions. We need a policy not to stop appropriations but to increase contributions.

4. Let the Convention by a proper committee re-organize the Home Mission Board, secure a great, constructive, forward-looking Secretary, change or adjust some of its work to suit modern conditions, and begin the policy of pressing the needs of Home Missions and build a great, constructive program. The hearts of Southern Baptists need to hear again the cry of the needs of millions of foreigners on our shores, the negroes, the Indians, the houseless churches, the pastorless churches, see the immensity of the resources of our rural churches and help them to solve their problems, set itself to the enlisting, forming and encouraging in co-operative labor the sixteen or more thousand backward, unbudgeted, unenlisted churches and the millions of unenlisted Baptists and the establishment and promotion of a well-organized, self-supporting department of evangelism, and give itself to the unification and solidifying of Southern Baptists and the calling out of the Southern Baptists co-operative spirit.

If the coming Convention will follow along these lines, give up the spirit of fault-finding, and encourage the spirit of constructive co-operation, we will see speedily a new day for all the causes bought by the blood of Jesus and dear to our hearts. My prayer is almost incessant that God will give us a great Convention, constructive and forward-looking, inbreathed with the passion for lost men, endued with the Pentecostal power of God.

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